The CHRISTIAN CENTURY

A Journal of Religion

Peace Planks for 1936

By Robert B. Pettengill

Der Tag in Palestine

By Albert Viton

Catholicism's Social Awakening

By Louis Minsky

A New Food and Drug Law?

An Editorial

The Pope Is Not Yet Free

An Editorial

15 Cents a Copy • June 10, 1936 • Four Dollars a Year

In This Issue

ROBERT B. PETTENGILL is assistant professor of economics at the University of Southern California, Los Angeles. While Dr. Pettengill's formulation of the possible peace planks in the 1936 platforms is, of course, his own, it should provide a valuable "yardstick" by which to measure the platforms actually adopted at the impending conventions.

LOUIS MINSKY is a member of the staff of the National Conference of Jews and Christians, and is taking a leading part in the development of the news service recently launched by that organization.

ALBERT VITON has been in Palestine since last September, where he is engaged in writing a book. Like so many other journalists who have attempted to report contemporary world events objectively and truthfully, Mr. Viton has suffered the displeasure of many repressive governments. In October 1934, while a correspondent in Germany for the Jewish Telegraphic agency, he was arrested and expelled from that country by the nazi secret police. Later, he incurred the wrath of the fascist regime in Italy. After the outbreak of the recent general strike in Syria he was arrested and deported from Damascus by the French secret police.

BUELL G. GALLAGHER is president of Talladega college, Alabama.

ALLEN A. STOCKDALE was until recently minister of the First Congregational church, Washington, D. C., and is now residing in that city.

Coming

"A Check-Up on Emancipation," by Robert R. Moton; "The United Flag-Waving Front," by Clarence R. Athearn; "Nations are Like Denominations," by John R. Scotford.

The CHRISTIAN CENTURY

June 10, 1936

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

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Calendar of Coming Events

June 8-11. Disciples state convention. First church, Colorado Springs.
June 8-11. Presbyterian synod of Indiana, Monticello, Ind.
June 8-12. United Brethren theological institute, Calvary United Brethren church, Indianapolis, Ind.
June 8-15. International student conference, Northfield, Mass.
June 8-19. Institute of international relations, Duke university, Durham, N. C.
June 9-11. Indiana Council of Religious Education state convention, Frankfort, Ind.
June 9-19. International relations institute, Bethel college, Newton, Kans.
June 10. Evangelical and Reformed general synod, Ft. Wayne Ind.
June 10. Methodist Episcopal New England southern conference, Brockton, Mass.
June 10-17. Annual convention Church of the Brethren, Hershey, Pa.
June 12-14. Interdenominational Christian Endeavor convention, Central Christian church, Denver.
June 12-25. Peace institute for college and university students, Oberlin college.
June 14. Children's day and Flag day, Indianapolis, Ind.
June 15. Butler university commencement.
June 15-17. Congregational-Christian Indiana young people's conference, Taylor university.
June 15-18. Presbyterian synod of Missouri, St. Joseph, Mo.
June 15-18. Northern Baptist state convention, Calais, Me.
June 16-18. Institute of public affairs, Ohio northern university, Ada, O.
June 16-19. Presbyterian synod of Pennsylvania, Wilson college, Chambersburg, Pa.
June 16-24. Congregational-Christian general council, Mt. Holyoke College, South Hadley, Mass.
June 17. Evangelical and Reformed general conference opens, Ft. Wayne, Ind.
June 17-26. Institute of international relations, Grinnell college, Grinnell, Ia.
June 20-24. First National Hi-Y congress, Berea, Ky.
June 22-26. New England conference for pastors and Christian workers, Rumney, N. H.
June 20-27. Y.M.C.A. leadership training conference, Winterhop, Me.
June 22-29. Interdenominational girls' conference, Northfield, Mass.
June 22-July 3. Conference for church work, Wellesley college, Wellesley, Mass.
June 22-July 3. Harvard Divinity school summer session.
June 22-July 3. International relations institute, Swarthmore college, Swarthmore, Pa.
June 22-July 3. Midwest institute of international relations, Northwestern university.
June 22-July 7. Baptist youth assembly, Estes Park, Colo.
June 23. Evangelical and Reformed Ohio synod, Heidelberg university, Tiffin, O.
June 23-25. Northern Baptist state convention, Milwaukee, Wis.
June 23-28. Christian youth conference of North America, Lakeside, O.
June 23-July 3. Institute of international relations, Wellesley college, Wellesley, Mass.
June 23-July 3. Institute of international relations, Mills college, Oakland, Calif.
June 24-30. Winona school of missions, Winona Lake, Ind.
June 25-July 24. Pendle Hill summer session, Wallingford, Pa.
June 27-30. International conference, Kagawa farewell, Lake Geneva, Wis.
June 29-July 11. New England fellowship school of methods, Rumney, N. H.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME LIII CHICAGO, JUNE 10, 1936 NUMBER 24

EDITORIAL

SINCE Mr. Viton wrote the illuminating article which appears on page 839 of this issue the situation in Palestine has progressed rapidly from bad to worse. The number of dead on both sides now nears the hundred mark, while the revolt of the Arabs has spread to all parts of the country. During the past week the British are reported to have taken the grave step of beginning to arm Jewish youth organizations. At the same time, demonstrations of sympathy for the Arabs have started among Moslems in Egypt and India; Jewish schools have been attacked by Moslems in Iraq, and that favorite of the British foreign office, the Emir Abdullah of Transjordania, is credited with having warned the high commissioner of Palestine that he cannot hold the Bedouins in check much longer. The baffling nature of the problem thus presented to Great Britain is shown by the fact that London has been able to think of no proposal beyond that of sending another royal commission to make another examination—a device which all hands agree would add nothing of importance to the world's present knowledge but which might serve to calm things down for a while.

The Crisis Deepens In Palestine

Zionism's Demands Create Religious Problem

MEANWHILE, the most important development of the week probably came from Geneva, where Dr. Chaim Weizmann submitted to the mandates commission of the League of Nations the annual memorandum of the Jewish Agency for Palestine. Accompanying the memorandum was a letter in which, as a means of dealing with the present crisis, the central Zionist body addresses Great Britain directly in these words: "The Jewish agency . . . would take this opportunity earnestly to appeal to the mandatory government to initiate a policy of active and systematic encouragement of the work of Jewish settlement and development in order, within the shortest period of time, to render the structure of the Jewish national home immune from any attack." This, if it means anything, means that British bayonets are expected to hold the Arabs in subjection until the Jewish population in Palestine has become large enough to do its own suppressing of Arab dissenters. World sympathy with the nationalist aspirations of Zionism is great. Even greater is sympathy for such Jews as have been forced to flee from Germany, Poland and other centers of anti-semitism. But this proposal to work the problem out in terms of the bayonets of an imperialist power, with its inevitable consequence in terms of political, racial and religious ill will, creates a religious and ethical problem of the first order. This, we would expect, would be felt first of all within the religiously sensitized consciousness of Judaism.

What Are the Methodist Liberals Going to Do?

ANNOUNCEMENT in these columns last week that within seven days after the adjournment of the Methodist general conference resignations had been requested from Dr. Blaine Kirkpatrick and Dr. Owen Geer, secretaries in the young people's department of the board of education, has brought a shock to the liberals of that denomination. At the session of the conference these liberals took a leading part in securing the reelection of the executive secretary of the board, Dr. F. C. Eiselen. Although it had been rumored that the resentment of conservative laymen against the liberal program of the young people's department would be visited on Dr. Eiselen's head, he was reelected to his post by an overwhelming majority. As our special correspondent at the Columbus gathering reported—in what may be taken as a typical specimen of Methodist liberal opinion—this vote was regarded by the liberals as a vindication of the board's previous policy in keeping the young people's secretaries in their positions. However, the concluding actions of the conference put the control of this board in the hands of the denomination's conservatives, and the executive secretary has unfortunately interpreted this as a mandate to get rid of liberal staff members. Protests against the requested resignations are already reported to be coming into Methodist headquarters. By the time of its meeting on June 30, when the board organizes—minus the presence of its former liberal

president, Bishop Edgar Blake—it is likely that the volume of these protests will have become impressive. Yet it is doubtful whether they will have much effect. It is evidently the intention of the denomination's bishops to make sure that no educational material is distributed among Methodist youth to which socially conservative laymen can take exception, and staff members who do not fit in with that program are due to get the ax. However, the pending official decapitations of Dr. Kirkpatrick and Dr. Geer, far from calming the agitation within Methodism, is fairly certain to make the tension within that denomination more severe than ever.

Will Science Do Away With the Farmer?

IS THE FARMER the vanishing American? Chemical production of farm products is rapidly passing beyond the experimental stage. From California comes word that commercial growers are successfully raising sweet peas, strawberries and tomatoes without soil, through methods proved feasible by the tests of Dr. W. F. Gericke of the University of California, aided by General Electric engineers. The plants are grown in electrically-heated water treated with chemicals containing the necessary nutrient elements. They develop more rapidly and are said to be of higher quality than the soil-grown products. Ever since the chemist learned how to make synthetic dyes seventy-five years ago, the movement of the farm to the laboratory and from thence to the factory has been accelerated by countless new discoveries. An inevitable step in the application of science to farming, the significance of this comparatively new development can hardly be estimated. Widespread synthetic manufacture of all products now raised on the farm means the death of individual farming. Agriculture would be industrialized; it would become big business. The country would be transformed into a vast factory. And the problem of abundance, now troublesome enough, would become doubly embarrassing to the nation's administrators. Not the least of the developments, moreover, would be the loss of foreign markets, for here is means by which formerly dependent nations may become self-sufficient. In this respect, Germany and Japan have long been experimenting with chemical production of fabrics and foodstuffs. Dr. Gericke's achievement plainly points to the possibility that within fifty years the city will have encompassed the country and the farm problem will be a thing of the past.

Supreme Court Kills State Minimum Wage Law

BY a five-to-four decision (Hughes, Brandeis, Cardozo and Stone dissenting) the supreme court has declared that the New York minimum wage law for women violates the fourteenth amendment. The New York law declared that the minimum should be not less than "the fair and reasonable value of the services rendered," thus differing from the District of Columbia law, formerly held unconstitutional, which required only that wages be sufficient to maintain a decent standard of living. In the opinion of the majority of the court, this made no difference. "The right to make contracts about one's affairs is a part of the liberty protected by the due process clause." Chief Justice Hughes replies that it has been well established that "liberty of contract is a qualified not an absolute right." "While it is highly important to preserve that liberty from arbitrary and capricious interference, it also is necessary to prevent its abuse." The possibility—indeed, the certainty—of abuse of freedom of contract arises when one of the parties, though free in law, is not free in fact. Freedom of contract cannot exist between a worker who must accept what is offered or starve and an employer who can hire this one or that one or none at all at no serious inconvenience to himself. A contract between one who has a choice open to him and one who has not, or between one who can afford to wait and one who cannot, is not a free contract. A constitutional provision cannot make it so. A law, like a minimum wage law, limiting freedom of the strong to gouge the weak, would increase freedom of contract. Many states have passed laws invalidated by the courts. "As the law stands," says Dean Pound of the Harvard law school, "I do not doubt they were rightly determined. But they serve to show that the right of the individual to contract as he pleases is upheld by our legal system at the expense of the right of society to stand between our laboring population and oppression." If the decision of the majority of the supreme court in this case is good constitutional law, then the constitution needs fixing.

Japanese Pressure Resumed In North China

WE CONFESS that we have just about given up trying to understand Japanese policy on the Asiatic mainland. When it does not give the impression of booted-and-spurred truculence, it seems to have the irresponsibility of a child lighting matches in a powder factory. A few weeks ago, after the abortive uprising of army officers in Tokyo, the attitude of the Japanese government toward China seemed, for a brief period, to have become encouragingly conciliatory. Japanese spokesmen, in referring to the demands which their empire was supposed to be pushing at Nanking, went out of their way to assure China and the world at large that while Japan would be disappointed if these demands were not met, nothing of a sensational character would be done about it. Since these demands have included Chinese recognition of Manchukuo and virtual cession of most of north China to Japan, the Japanese must have known that Chinese compliance was out of the question. Now, however, the Japanese have gone back to threatening, and this time in terms more prophetic of major conflict than any used previously. On May 30 the Japanese consul-general in Nanking informed the world that he had warned Chiang Kai-shek, Chinese generalissimo, that China must immediately choose between "mutual interdependence with Japan

or war with Japan." And on the following day the Japanese military authorities in north China reported the blowing up of a portion of the railway by which they have been rushing heavy troop reinforcements into the neighborhood of Peiping. The parallel is so complete between this diplomatic threat with its following "incident" and the method by which the invasion of Manchuria was staged five years ago that the gloomiest forebodings are general. There is an effort in certain quarters to minimize the danger by suggesting that Japan is using this means to divert attention from the smuggling issue. Evidence has become overwhelming that Japan has been using her grip on China's northern provinces to build up a huge illicit trade which has not only robbed China of an estimated third of her rightful customs revenues, but has flooded north China with morphine and other drugs. But if this is a way of trying to make China and the rest of the world forget about the smuggling issue, it is an inconceivably dangerous method. It means that the new—and reformed!—Tokyo government is as ready to precipitate a general Asiatic crisis as any which has preceded it.

Inter-American Peace Parley Postponed

IT IS ANNOUNCED from Washington that the projected inter-American peace conference has been postponed. It had been planned to open the sessions at Buenos Aires in late July or August. The date has now been changed to December 1. In explaining the postponement government officials point out how much better work the agenda committee can now do in laying the plans for the conference. This committee—composed of the diplomatic representatives at Washington of the Argentine republic, Mexico and Guatemala, together with representatives of our own department of state—has been working under high pressure. With more time it possibly can secure advance adherence, at least in principle, to the more important proposals which will be up for action. Of these, by far the most pressing is the one seeking to form a "neutrality bloc" to include all nations in the western hemisphere in case of an old world war. Real as are these reasons in favor of postponement, however, they are not the basic reason why the Buenos Aires gathering has been put off until December. That basic reason is the desire to have the United States represented by a delegation holding a fresh mandate. Any promises made by the United States before the coming election would have less value than those made after. Any proposals put forward by an American administration confronting the possibility of losing power would have less weight than proposals coming from an administration which had just been given a popular endorsement. Moreover, with the election safely out of the way it will be possible for the heads of the American government to give undivided attention to the Buenos Aires gathering. At a December conference Secretary Hull will undoubtedly head the American delegation; in itself, this will be the most reassuring preparatory action that could be taken. One disquieting sentence, however, creeps into the deeply informed article in which the Christian Science Monitor tells of the postponement: "Any commitments which might be made by the American delegation [at a midsummer conference] would almost certainly be used against them by the republican opposition." Does this mean that the republicans would like a chance to attack proposals to maintain American neutrality?

Good Neighbor League Is Party Campaign Agency

IF ANY reader has not yet had the fact called to his attention, let him consider himself hereby officially informed that this is a campaign year. A President and other executive, legislative and judicial officials are to be elected in November; the pre-election contest is now on. This being the case, careful readers will do well to consider practically everything that looks like campaign material as campaign material. So also will be things that do not look like it. Comment has come to this office to the effect that the materials issued by the Good Neighbor league, under the direction of Dr. Stanley High with the assistance of Mr. Charles Stelzle, are in reality propaganda for the re-election of Mr. Roosevelt. Why, of course they are! There may be argument as to the connection, if any, between the league and the democratic national committee, but there is none as to the motivating purpose of the enterprise or the influence behind it. This is Mr. Roosevelt's appeal to the churches for the support of his new deal policies and, consequently, for the support of himself and his democratic colleagues in the November elections. That seems to be perfectly open and above-board. When Mr. Roosevelt took on Dr. High for this work, he picked a good man. Naturally he wants the approval and support of the preachers and the churches. With such competent men as Dr. High and Mr. Stelzle in charge of this particular propaganda bureau, there will be no more stupid blunders like the sending out of the same letter over the President's signature that had previously been sent out under Governor LaFollette's. This looks like an entirely honest piece of campaigning. It should be taken as exactly that.

Baptist Solutions for World Problems

WHEN the Baptists of north and south got together in St. Louis for a series of five union sessions between the adjournment of the Southern and the beginning of the Northern convention, the theme that dominated all the addresses except that by Kagawa—who doesn't seem to fit very well into any prearranged program—was "The Historic Baptist Principle." Two principles were brought to the fore in the first session, "The Historic Baptist Principle of Liberty," and "The Historic Baptist Principle of Regeneration." Having claimed liberty and regeneration as something peculiar to the Baptists, the program committee let it rest there and the remainder of the sessions were occupied in applying "The Historic Baptist Prin-

ciple" to various missionary, political and social questions, notably nationalism, race relations, economic justice and peace. Most of the admirable addresses were kept only with grave difficulty within the denominational framework that was thus supplied for them. Some of the speakers had to dragoon Baptist principles by sheer violence into the discussion to satisfy the program committee. It was hard for them to refrain from being simply Christian. There were not enough distinctive Baptist principles to serve their purpose. The best speeches dragged anchor most often and drifted from their denominational moorings toward the open sea of those principles which are the common possession of all who take the gospel of Christ seriously. This harping upon ancestral principles is denominationalism's favorite indoor sport—and most destructive mistake. This whipping up of a flagging sectarian loyalty by the repetition of ancient shibboleths has in it an element of unreality and is divisive and outmoded. What is most distinctive about our sects is generally least important. In so far as historic principles are Baptist, or Methodist or Presbyterian, they have little or no contribution to make toward allaying the ills that now afflict mankind. There is no Episcopalian or Methodist cure for nationalism, racial prejudice, economic injustice or war. There is a Christian cure, and it would be well to forget sectarian emphases and unite in proclaiming it.

Eddy's Delta Cooperative Farm Is a Going Concern

SHERWOOD EDDY'S visit to the sharecroppers of Arkansas, Tennessee and Mississippi (see editorial in The Christian Century, April 8, 1936) has led to the establishment of a large cooperative farm, the first report upon the operation of which has just been received. As stated two months ago, an option was secured upon a tract of over two thousand acres near Hillhouse, Mississippi. The deal was closed, twenty-four families of evicted tenants and sharecroppers are already on the property, and building and agricultural operations are going full-steam ahead. It would be inspiring to quote large sections of Mr. Eddy's communication, or all of it. The main point is that a company of people who were themselves under the harrow, some threatened with violence and all on the verge of starvation, are building a cooperative enterprise which has every promise of giving them a decent living and furnishing the incentive and the opportunity for a rewarding life. There is timber and a saw-mill on the place. Houses are being built, land is being brought under cultivation, a community is being created, and the spirit of mutual helpfulness is flourishing. The last is not the least important, for the essential feature of any cooperative is that its members shall be cooperative. "We refuse to run a charity project," says Mr. Eddy, "or a poor farm for the relief of a few score of families, however desperate their need. We hope to establish in this Delta cooperative farm a new type of life, a cooperative based upon the above principles and tackling these five basic problems (economic, cooperative, technological unemployment, civil liberties, race) in what seems to be the area of deepest need in our whole national life." This is a laboratory of social research, and much more than that. Seven hundred donors have sent Mr. Eddy over $9,000 for this project. He needs at least that much more. 347 Madison avenue, New York.

The Pope Is Not Yet Free

A YEAR AGO, when the Italian invasion of Ethiopia was just getting under full headway, the pope spoke out strongly in the interest of peace. Addressing directly the college of cardinals, and indirectly the Catholic world, he "released the whole force of his moral and ecclesiastical indignation against all who threaten or disturb the peace of the world. He named no names, but he served notice upon any possible aggressor that he would pray God for his destruction." (See editorial in The Christian Century, April 10, 1935.)

In May 1936, speaking to delegates in attendance at an international Catholic press exhibition, the pope noted as a special evidence of divine favor that the opening of this exhibition coincided with "the triumphal gladness of the whole of a great and good people for a peace that it wishes and trusts will be a prelude of true peace in Europe and the world."

It is quite obvious that the "triumphal gladness" which has expressed itself so vociferously in Italy during the past three weeks has been the celebration of victory over a defeated enemy and jubilation over the reestablishment of the Roman empire, not a burst of pious joy in recognition of the return of peace to the world. So far as Mussolini is the spokesman for the sentiments of the nation—and he ought to be, for he made them what they are—the language of that rejoicing has been partly a roar of triumph and partly a snarl of warning toward any who might seek to rob the victor of his prey. "What we have taken by the sword we will keep by the sword" is his dictum. This is the substance and spirit of that "prelude of true peace in Europe and the world" which the pope finds so happily timed with the pilgrimage of the Catholic journalists.

As a moral force on the side of peace, the vatican has fallen flat. The admirable but vague words of a year ago denouncing any hypothetical disturber of the peace, and the present pious hope that the peace so recently won may be universal and permanent, are quite drowned by what is, in effect, a congratulation of the nation upon its victory in an aggressive war. Returning with the blood of the helpless upon their hands, the Italians are "a great and good people." It is a splendid thing that the visiting journalists came just in time to share in their innocent rejoicing and "triumphal gladness" over the exploit in arms!

After this, it will be a long time before anyone will

again greatly care what the pope may say about peace. As a matter of journalistic routine and convention, an utterance from him may be front page news, but it will be a matter of no importance. What difference can it make what anyone says about peace who issues a solemn warning threatening the wrath of God upon aggressors in general as the aggressor goes forth and welcomes him with congratulations as he returns?

It is not that the pope is indifferent to the actions of governments. Far from it. He is not guilty of the folly of supposing that the requirements of morality are applicable to individuals but not to governments or nations. Besides, in the very same speech in which he associated himself with the "triumphal gladness" of the victorious fascists who have been bombing hospitals and blotting out a nation in Africa, he denounced Russian communism for its suppression of the Catholic press and German naziism for its violation of the rights of the church.

This juxtaposition of praise and blame in a single pronouncement is revealing and the impression that it produces is unfortunate. Italian fascism has ridden roughshod over the rights of men, both at home and abroad. It began by imposing the will of a minority upon the majority by violence, and continued by molding the mind of the majority by all the instrumentalities of controlled propaganda, gradually corrupting it to a furor of imperialistic and militaristic nationalism. But it gave back temporal sovereignty to the pope and, in spite of some difficulties about education, satisfied the more urgent demands of the church for its own rights. Upon it falls the pontifical blessing. Russia and Germany, equally ruthless toward individuals (but no more so), have also attacked the rights of the church. Upon them falls the pontifical condemnation.

We refuse to draw the conclusion that the pope and the church over which he presides are indifferent to the rights of men and are concerned only for the rights of the church. Too many facts negative that inference. But it is impossible not to interpret these utterances and attitudes as indicating that the pope has a clear-cut message to governments, and the courage to declare it and to apply it to specific situations, only when the rights and privileges of the church are involved. In defense of these against an aggressor, he will point his finger at the sinner, as the prophet Nathan pointed at David, and declare, Thou art the man. Church property is sacred and the church's rights must not be infringed. But when the property and persons of individuals are sacrificed to the demands of the totalitarian state, or when a weaker people is bombed into vassalage in spite of solemn commitments, then diplomatic considerations prevail and the stern voice is either strangely silent or still more strangely gentle and congratulatory.

But this is not primarily a criticism upon the pope and the Roman Catholic church. To leave it at that would be an unjustifiable assumption of superiority. It is chiefly an illustration of a danger which constantly besets organized religion—the danger that it will become more concerned for the maintenance of its own institutional power and prestige than for the advancement of the interests for which religion and churches exist. Churches, like the sabbath, were made for man, not man for the churches. The church is never so weak as when it is preoccupied with the protection of its own property and prerogatives. Whenever it becomes so engrossed in that pursuit that its utterances are determined and its policies molded by this consideration, its moral leadership ceases. It has abdicated its place of power by overanxiety to perpetuate it. If the church wants to give evidence of a divine concern for human welfare, let it show how wisely it can speak and how boldly it can act when what is at stake is not the rights of the church as an institution but the rights of men.

And again, this pontifical congratulation of the victorious fascists is a parable of warning against such entanglement of the church with the secular order that its judgment is warped and its tongue is tied. It is easy enough for Protestants to see, and to say, that since the pope has become indebted to the fascist government for the renewal of his own sovereign status by a new "Donation of Constantine"—this time a donation of Mussolini—and since there is so much to be gained by remaining on good terms with a strong government which has shown its own desire to utilize the Catholic tradition as a factor in national unity and stability, every consideration of ecclesiastical statesmanship requires a complacent attitude toward all governmental policies that do not directly affect the church. This is doubtless true. But it is a good deal more important for American Protestants to know to what extent their own churches are implicated in the secular system within which they exist than it is for them to know how far the pope is under bonds to fascism.

No more searching problem is presented to Christians in this country, or in any country. If they are thoughtful and sensitive Christians, they have gained some insights into the meanings of life and the values of humanity that are in advance of the current practices of any existing social, economic and political order. They have ideal standards by which to judge that order. Yet they are themselves members of that order, and so dependent upon it for the organization of their environment, as well as members of a spiritual society. And the phenomena of the secular and spiritual realms are not such that they can be separated from each other. The church itself, in so far as it is an institution enjoying the protection of laws and the possession of property, cannot dissociate itself from the society of whose unchristian qualities it is compelled, by every commitment of loyalty to its master, to be the outspoken critic.

This is no new difficulty. The fundamental conditions have always existed. If the church is more aware of them now, with increasing embarrassment, it is not a sign of some new weakness that has overtaken the church or some fresh confusion, but an indication of a fuller awakening to its responsibilities. The solution of the problem will be a long process. One step that can already be clearly seen is that the church must firmly determine that, come what will, its ethical judgments shall not be determined by its own institutional

interests. Only by taking that step can it escape the position of a prejudiced judge with a financial interest in the case he is trying.

Is There to be a New Food and Drug Law?

THE COPELAND food, drugs, cosmetic and advertising bill passed by the senate has reached a critical stage. A few hours, a few days, may make or break it. After passage by the senate the bill has passed through various committee stages in the house, and is now before that lower chamber for action. But the bill that has come to the floor of the house has been so amended under the influence of fruit growers, canners and patent medicine makers as to be well-nigh worthless.

What are consumers doing? The time for them to appear at hearings is past. They can do no more now than pound their own representatives in congress and the committee with letters and telegrams demanding the passage of a strong food and drugs act. Lacking this, congress may adjourn before action is taken or else the present emasculated bill may be railroaded through to suit producers and patent medicine men. The outcome will then be in the hands of the conference committee of the two legislative branches.

It seems worth while to make a somewhat detailed though necessarily brief comparison between the Copeland bill as it reached the house and the present food and drugs act, designating the former hereafter merely as the bill and the latter as the act. How do they differ? First, in what ways is the bill superior to the act? Second, what are the bill's main weaknesses?

First of all, the bill forbids the false advertising of foods, drugs, therapeutic devices and cosmetics, and the act does not. This alone makes the former incomparably superior to the latter *in scope*. The bill also requires that all cosmetics other than soap be sold honestly for what they actually are and can do, and it outlaws those injurious to health when used as prescribed by the labeling.

The bill prohibits traffic in poisonous food, *whether the contained poison is naturally there or was added,* whereas the act merely prohibits shipment of food products *if poison has been added thereto* in such quantities as *may* be injurious to health. The bill actually forbids the addition of any poison to food products, unless such addition is required and cannot be avoided in production or processing. This is important. It means that the opinion of toxicologists can be embodied in regulations beforehand instead of requiring their repeated testimony in each and every case tried. It also means that the scientific testimony of toxicologists will be weighed by a group of qualified scientists in the formulation of regulations, and that such testimony will not be weighed exclusively by lay courts and juries in the somewhat supercharged atmosphere of the courtroom as at present.

The bill licenses production of food that may be dangerous to health because contaminated by microorganisms, this license being required when the public health cannot be protected otherwise. It forbids traffic in confectionery containing metallic trinkets and other inedible substances that now menace the teeth and health of children. It requires a label declaration of the use of artificial colors and flavors on all foods, and the fully informative labeling of dietary foods. This last provision would go far in the regulation of the health-food racket. No longer can the label merely make vague and indefinite reference to vitamin content. It must instead specify exactly how many units of which particular vitamin are present, and must likewise indicate whether the quantity there is sufficient to be beneficial.

The bill provides for the promulgation of standards of identity and a reasonable standard of quality for foods. The act requires merely a standard of quality for canned foods and a standard of identity only for butter. The bill requires that unstandardized foods be so labeled as to disclose the ingredients by name, except for spices, flavorings and colors which may be declared as such. Unlike the act the bill does not permit the use of a distinctive trade name for the exploitation of a noninjurious secret compound food in order to escape legal control.

The bill prohibits traffic in drugs and devices that are dangerous to health under the conditions of use prescribed by labels and advertisements. The act does no such thing. The bill requires that all habit-forming drugs be sold under warning labels. It sets up special consumer protection from drug preparations liable to deterioration. It requires that adequate directions always be issued for the use of drug products and healing devices, and that appropriate warnings be given against misuse or overdosage, use by children, or for diseases where the product is contraindicated.

The bill requires that the claims of the effects of drugs and devices be supported by "demonstrable scientific fact" or by "substantial and reliable medical or scientific opinion." The act instead forces the government legally to prove fraud, i.e., *wilful intent to deceive,* when unwarranted therapeutic claims are made in nostrum labels. Unwarranted therapeutic claims resulting from sheer ignorance of the manufacturer are not legally actionable under the act, regardless of how fantastic or unscientific they may be. Ignorance today provides legal immunity.

Nonofficial drugs are declared illegal by the bill if their strength varies from the standard claimed. Under the act, however, legal action can be taken only against drug preparations that fall below standard. This, in spite of the well-known fact that drug preparations too potent in their active principle, and at present legal, may be very dangerous. Under the bill the active ingredients of nonofficial drug preparations must be declared on the package labels. Antiseptics must possess true germicidal power. Foods, drugs and cosmetics must be processed and handled under conditions of reasonable cleanliness. Uncertified or impure coal-tar colors may not be used in them. Slack-filling

is proscribed, and the use of deceptive containers for food and drugs will be illegal. All these provisions of the bill the act does not contain.

The bill also, unlike the act, provides for the inspection of factories and the procurement of records needed. It sets up committees of experts to assist the government in formulating regulations and, without their approval, no regulation can be issued. It provides for committees from the industries to be regulated as well as from the public to advise the government on its enforcement policy. Penalties are increased. The federal courts are authorized to issue injunctions in cases of repeated violation. The self-regulation of advertising and of trade practices will be encouraged in so far as this is directed toward meeting the requirements of the bill when it becomes law.

These, briefly, are the improvements over the present act that have been gained in the bill that passed the senate. Now let us examine the losses.

Most important of all is the Bailey amendment to senate bill 5, the Copeland bill. This declares that only one interstate shipment of an offending product may be seized in cases of misbranding, unless the misbranding renders the article imminently dangerous to health, or unless the same article, identically misbranded, has been the subject of a prior court decision favorable to the government. This provision is disastrous. Under the present act consumers are protected against the economic and health consequences of misbrandings that involve the lesser degrees of injury or cheating. This is because multiple seizures of such misbranded shipments may be made in the channels of interstate commerce, and it is the prospect of such seizure, and subsequent possible destruction of the actual goods, that keeps less scrupulous venders in the path of technical rectitude.

The patent medicine group hails the Bailey amendment as its "bill of rights." They speak of the dictatorial power multiple seizures give to those enforcing the law, though they can adduce no proof that such power has been used in an unwarranted fashion during the past thirty years of enforcement. This policy has operated in the food and drug industries for nearly a generation and only the patent medicine wing of the drug industry has ever protested against it as oppressive. Under the Bailey amendment, plus an amendment added by Senator Vandenberg, plus still another amendment now tacked on by the house committee, the government in the future would be kept from multiple seizures, forced to try its cases on the manufacturer's home grounds, and in practice deprived of most of the deterrent powers which it now has to control the operations of unethical food and drug merchandisers.

Moreover, the house bill approved by the committee places the control of false advertising under the federal trade commission. The assumption is that the commission would proceed by its usual method of citing advertisers to appear and show cause why it should not order them to "cease and desist" from further use of a specific false advertisement. If, after a hearing before the commission and the filing of briefs, such an order is issued, it carries no penalty, however flagrant the offense.

Suppose the order is ignored. The commission must then appeal to the federal courts to adopt its order. If the court, after hearing both the advertiser and the commission, finally does adopt the order, making it mandatory, no penalty can even then be imposed upon the advertiser. He would suffer only if he still continued the offense and thus placed himself in contempt of court. Such procedure has repeatedly proved inadequate in the past and cannot prove otherwise in the future.

Under the Copeland bill minor offenses involving trade puffing would be dealt with by warning and without court action, and civil penalties only could be imposed for violations not involving imminent danger to health. But action would be thorough and rigorous against definitely false patent medicine advertising. If the untruthfulness of the advertisement were established by medical expert testimony, civil suit could be instituted against the manufacturer for the collection of a penalty not in excess of one thousand dollars. If the advertising were so flagrantly false as to involve imminent danger to health or gross deception, more summary action would be taken. Obviously, the same agency should enforce the provisions against false advertising as handles that against false labeling. This, under the senate bill, would be the case.

But it is precisely at this point that the house bill inserts its most mischievous and emasculating provision. Under the house bill, not only would punishment of false and deceptive advertisers have to wait on the interminable cease-and-desist-order procedure, but the whole administration of this section of the law would be divided between two separate federal bodies, the food and drugs administration being supposed to pass on the truth or falsity of statements on labels, and the federal trade commission passing on similar statements in advertising. The result would be inevitable conflict and confusion, and between the two bodies it is a safe prediction that not much of anything in the way of guarding the public health would be accomplished.

The nation sorely needs a new food and drugs law, for the law which has stood on the statute books all these years ignores cosmetics and therapeutic devices, cannot control advertising, and makes no provision for legal food standards or for adequate sanitary guards of manufacturing processes. Moreover, many dangerously potent drugs such as radium salts, aminopyrine, the barbituric acid derivatives, aspirin, dinitrophenol and others have come into new use, or have been discovered and incorporated in common remedies which can be sold freely today without precautionary labels.

Obviously the American consumer needs better protection in the food, drug and cosmetic fields than the food and drug administration, the post office department and the federal trade commission can provide under our present laws. The problem is to get the best possible law that can be passed at this time and then have it strictly enforced. If we are to have better food

and drug legislation consumers must use their power intelligently and use it at once. They must not be misled either by the unctuous reassurances of superficially reformed manufacturers and advertisers or by the distorted prejudice of fanatics who insist on a law so ideal in all its provisions that no congress to be elected within the next twenty years could be induced to pass it. They must let their representatives in congress—both in the house and in the senate—know that they will hold them personally responsible if, from the house vote and the following conference agreement, there should come a law as feeble as that proposed by the house committee. The Copeland bill, while a long way from perfection, was at least an advance over the legislation of thirty years ago. But the house bill, if adopted, would be a surrender to the most unworthy elements in the world of food and drug manufacturing.

'The Level of the Insect'

EDITOR THE CHRISTIAN CENTURY:

SIR: More than once in these letters the praise of good talk has been sung. But never before has the dreadful alternative to a society in which there is good talk been proclaimed. In his book on "Good Talk" Mr. Wingfield-Stratford has done this once for all:

> A society that can produce but cannot talk may be a model of disciplined efficiency, but it represents the final defeat of civilization, the degradation of man to the level of the insect.

This does not mean that man loses all intellectual resources. The insect is a wonderful creature. "Go to the ant, thou sluggard," we are told in Holy Writ. Ants and bees are totalitarians who make our totalitarians by comparison almost free beings. Hitler and Mussolini have been to the ants and the bees, but before the ant-hill and the hive they must stand and wonder, and perhaps despair.

Nonetheless man must not sink to their level by losing the power to talk. Talk is "life overflowing into speech," the same writer remarks. And we know what happens when there is no provision for such an overflow.

Let us therefore talk, and make of talk an art and a delight. Let us talk as Socrates and his friends talked or as they talked of whom it is written, "Then they that feared the Lord spake often one to another." Or indeed as we used to talk, you and I, in the days of youth when the hours passed quickly and we were only beginning to talk when the clock struck midnight. But if we are to have talk, it should be good talk.

Every good talker whom I have known was a good listener. Monologues, as a rule, are not good talk. Unless of course we meet a Coleridge whose golden monologues have been praised by De Quincey and Wordsworth! But speaking in general terms, you do not meet with many Coleridges. From others monologues are undesired. Conversation is meant to be an interchange and the best talkers have the power to make others rise to their top level, and above it.

Every good talker is free from self-consciousness. He is not aiming at style. He is not afraid of his company. He is prepared to make a fool of himself sometimes, rather than run the risk of never being a burning and a shining light. He forgets himself. He denies himself. He lets himself go.

Every good talker has wit, but he need not have humor. In fact, do you not agree that the man who is "frightfully funny" becomes rather a bore? How we shudder when we hear his "that reminds me"! What reminds him? Why should he tell us that story which interrupts the good talk? The funny story often becomes a red herring; and there are degrees of freshness even in a red herring.

The good talker never loses his temper; he gives the same liberty to others that he claims for himself. He is hardly ever shocked, and never by a difference of opinion. He has his moods of wild paradox and he allows others to have theirs. But at heart he is a man who takes life seriously and you never forget that he has a hidden life.

Insects speak in their own strange fashions. But not as men speak. They have no Academy and no Mermaid tavern. They have no Luther or Goethe, or Samuel Johnson, or Oliver Wendell Holmes, or.... the rest can be filled in by each reader for himself.

Nor for the matter of that have they any upper room in Salem.

Yours disinclined to go to the ants,
QUINTUS QUIZ.

VERSE

Kinship

ONE with the tree, and one with the leaf,
One with the grain, and one with the sheaf,
One with the flour, and one with the bread,
One with the Word the Master said.
Salt of my tears, and salt of the sea—
One with the life that encompasses me.

BELLE HODGES FLETCHER.

Of Certainty

I HOLD these things for certainties: that snow
Will cover the crass bareness of this tree,
And spring renew its leaves, and autumn blow
Them down again; and that the languid sea
Will rise to cover endless flats of sand,
Leave shells and seaweed, and again retreat;
That vast winds race across the troubled land
And cease then, leaving summer's windless heat.

I know that worlds go whirling round the sun
In constant orbits, bearing lakes and trees
And mountains, as through ages they have done.
And yet I must have greater certainties:
I must know God moves in the wind and fire
And looks with pity on a star's desire.

ELIZABETH WENTWORTH SEAVER.

Peace Planks for 1936

By Robert B. Pettengill

IN 1916 Woodrow Wilson sought reelection under the slogan, "He kept us out of war." Millions of people gave him their vote because they hoped he would continue to keep us at peace. At the same time certain farsighted individuals realized that a continuation of Wilson's neutral policies would lead to war. They wanted the United States to oppose the arming of merchantmen, to deny responsibility for American lives or property entering the war zone, and even to embargo loans and trade to belligerents. Unfortunately, their warning went unheeded. Five months after Wilson was reelected the pressure of events and personal prejudices led him to ask congress for a declaration of war against Germany.

Today a chastened country faces the possibility of another European war in the near future. This time we shall not wait till the eleventh hour to prepare for peace, nor shall we put our trust in the apparent good intentions of a single individual. We shall try to reduce the causes of war in general. And for the emergency which seems to lie directly ahead we shall seek the enactment of laws which are designed to insure both peace and neutrality.

The Campaign Opportunity

Peace advocates are uniting to utilize the unusual advantages of an election year. A national political campaign offers a fine sounding board. Candidates running for office are more willing to listen to reason before election than after. Those who propose peace planks for the platforms of parties or candidates must recognize the prevailing nationalistic sentiment of the majority of voters. There are few candidates who would be willing to take a definite stand against the traditional concepts of peace through military preparedness. But many would moderate their nationalism and add planks acceptable to peace forces if sufficient pressure were brought by organized groups.

Certain issues are certain to be debated in the coming campaign: economy, taxes, constitution, money, social security, and the return of prosperity. Nearly every peace proposal can be linked to one or more of these issues. Those who would guard us against war should supply their own words to the familiar tunes of election year. Planks should be brief and to the point. They should be specific enough to describe a definite goal, yet not so narrow as to antagonize factions in agreement with the general viewpoint. They should be presented as a group of proposals covering the most important changes which have some likelihood of adoption in the near future. There is no use trying to hitch people's wagons to stars when they are afraid of meteors. On the other hand, peace advocates should insist that a genuine stand for peace requires the adoption of proposals going beyond traditional shibboleths.

With these considerations in mind I wish to suggest the following peace planks for election platforms in 1936:

Proposed Planks

1. *We propose to do everything within our power to keep the United States out of war.*

Every candidate or party should be willing to subscribe to a general statement like this. Even though it is noncommittal regarding method, it would be valuable for its psychological effect in voicing the popular will to peace.

2. *We favor an army and navy adequate to defend our country against attack.*

Many believe there is danger of our being attacked by a foreign country and that a strong defensive armament will discourage such attacks and prevent war. In the present militaristic state of the world it would be unwise for peace advocates to spend much time arguing to the contrary. They would do better to concentrate their efforts on proposals which have a greater chance of acceptance than unilateral disarmament.

3. *In order to reduce federal expenditures and help balance the budget, we favor restricting our military and naval equipment to purely defensive weapons.*

Many of our most costly naval vessels and airplanes are clearly designed for use in offensive warfare outside the boundaries of the United States. It is not sufficient to argue that a strong offense may be considered the best defense by military strategists. The American people are opposed to offensive war under whatever guise it might occur. If properly approached through arguments of economy and lower taxes, many could be won to support a qualitative limitation of armaments. Military and naval officers have testified that we would also be more secure against attack if we concentrated our attention upon coast defenses instead of spreading our expenditures over offensive as well as defensive weapons. Hundreds of millions of dollars could be saved by such a policy and the danger of war reduced.

Taking Roosevelt at His Word

4. *We oppose sending American troops across our borders to attack a foreign country. Our neutral rights must be upheld by every peaceful means, but we do not want another 1917.*

This plank carries out the suggestion of President Roosevelt that all countries promise to keep their soldiers at home. It is a logical corollary of the two preceding planks. The United States may soon have to choose once more between sacrificing some of its asserted neutral rights and going abroad to attack the nation which violates them. If we can keep alive the memory of our wrong choice in 1917, war will be less likely in the future.

5. *We oppose foreign entanglements whether political or economic which might lead to war. We favor*

a permanent neutrality bill forbidding loans and munitions to belligerents and restricting exports to pre-war quantities. We refuse to accept responsibility for citizens entering war zones.

The history of 1914-17 shows conclusively that we cannot hope to remain neutral in attitude or policy if we allow ourselves to become economically more entangled with one belligerent than another. Unless we face this fact and take courageous action to prevent such a situation, a general European or Asiatic war is certain to involve the United States. We may even have to embargo all shipments to belligerents, but rather than antagonize those who support a middle path the above quota limitation is suggested as more likely of adoption. The law should be permanent and mandatory. This is the only way to prevent a partisan, bellicose, or shortsighted President from leading us to the brink of war.

Guarding Against Slogans

6. *We are unwilling to risk American democracy and constitutional government by fighting to suppress militarism, fascism or communism abroad.*

We have had enough of war "to end war" and "to make the world safe for democracy." Let us anticipate the probable slogans of future war-makers by a generalization which will at the same time serve to recall our credulity in the past.

7. *We reassert our country's willingness to reduce armaments by international agreement, and we urge the use of unpaid debt obligations from the last war to help negotiations for disarmament.*

This affirmation of America's proverbial generosity in the matter of disarmament should be acceptable to all sides. The war debts seem hopeless, but there may still be some possibility of using their leverage to advantage. At least it is worth while to call attention to these unpaid bills of the last war.

8. *We oppose any war which does not receive a majority vote in a nation-wide referendum.*

Congress has the constitutional right to declare war, but it might acknowledge its responsibility to the citizens of the United States who elected it by voluntarily withholding its approval until a popular vote were taken. Someone has suggested that if a vote for war in such a referendum carried with it automatic enlistment in the army or navy the "Noes" would carry the day. If this is a correct appraisal of future public opinion in the United States, it would be tragic not to provide for such a referendum.

War Profits

9. *We urge that congress pass a bill to take the profit out of war by providing in advance for the conscription of property on terms involving sacrifices as great as those of citizens who would do the actual fighting.*

The American Legion has long supported the universal draft. Anti-conscriptionists have opposed it in the vain hope that if we avoided such a law in peace time men would not be forced into service in time of war. A more realistic approach would make them recognize the inevitable and strive for a similar requisitioning of the property and services of those who stay at home. The more rigorous the property conscription clause, the less certain interests will look with favor upon war. All factions should be able to unite on a plank worded in general terms like this one.

10. *We oppose any peace-time restrictions upon free speech and free press regarding the government in its civil or military functions.*

In order to preserve our democratic institutions the utmost vigilance against fascist tendencies is necessary. No law should ever be passed which directly or indirectly forbids criticism of persons, policies or methods in the realm of government. Here is a good chance for the anti-militarist to join with those fearing civil dictatorship in a strong reaffirmation of basic constitutional liberties.

11. *We favor the use of diplomatic and economic pressure to enforce the right of our citizens to equal treatment in foreign lands. We oppose the imperialistic use of military force. To prove our peaceful intentions we favor the withdrawal of army and navy detachments from China, and from the Philippines when full freedom is granted.*

So long as we have foreign investments and foreign trade, American citizens will be calling upon the state department to help them. Such aid should be granted when no unequal favors are sought, but it should not be pushed to the point of sending troops or war vessels. We have withdrawn our marines from Haiti and have abrogated the Platt amendment. Let us likewise avoid ill will and possible danger of war in the orient by withdrawing our forces in that area. Better that a few should suffer injustice than that the whole country be plunged into war.

Economic Causes of War

12. *To help reduce the causes of war between nations we urge that the United States call an international conference on the problems of access to vital raw materials and markets.*

More richly endowed by nature than other countries, the United States could convoke such a conference without seeming to challenge other nations. Countries feeling unfairly treated in the division of imperialistic spoils might be placated by an extension of the open door formula which we have traditionally upheld. There might even be an extension of the mandates system to colonies obtained before and after 1919.

13. *We also favor an international agreement to reduce the fluctuations of currencies on the foreign exchange markets.*

Cut-throat trade built upon depreciating currency is a cause of international ill will. If not now, then as soon as France and Holland leave the gold standard, a new stabilization will be in order. The above plank is written in general terms to avoid antagonizing opponents of the rigid gold standard.

14. *We uphold the sanctity of treaties and condemn those who would reduce them to mere scraps of paper. We pledge our national honor to uphold our promise*

in the Kellogg pact to settle all international disputes by peaceful means.

Peace advocates should capitalize the popular condemnation of treaty violators and reaffirm the Kellogg pact. By placing national honor in advance on the side of peaceful settlement of disputes, we may be able to forestall those who would use fancied affronts to national honor as excuses for war.

Catholicism's Social Awakening

By Louis Minsky

TO THOSE who have regarded the Roman Catholic church as essentially an "otherworldly" church, the tendency toward concern with social issues which is developing within that communion must be looked upon as of the utmost significance. The charge against Protestant preachers who have shown an inclination to change the social order has been that their business is concerned exclusively with the salvation of individual souls. Yet here is a church which has always emphasized personal salvation above everything else and shown the utmost caution when approaching temporal things, rapidly assuming a leadership in the battle for social justice which, if it continues as boldly as it has started, will soon register its imprint upon the country.

Backed by the Hierarchy

That a social movement is making headway in this historic church is indisputable. One need only read the reports of the frequent conferences on industrial problems held throughout the country under the auspices of the National Catholic Welfare conference, the organization sponsored by the hierarchy of the United States, to discover that the Catholic clergy are saying some pretty plain things about the present economic system. Catholic peace conferences are placing more and more emphasis upon the economic causes of war and showing a more realistic conception of how to achieve peace than many Protestant pacifists. A monthly periodical called the Catholic Worker, which has the support of masses of the Catholic clergy throughout the country and, it is reported, the unofficial support of many bishops, already has 115,000 circulation. These are only a few of the elements which are molding Catholic social action into tangible forms.

Perhaps the surest indication of the development of the movement to which I refer is the fact that a campaign was set on foot during the middle of May for nation-wide celebration of the anniversaries of two notable papal encyclicals dealing with the social order: Pope Leo XIII's encyclical on the condition of labor issued in 1891, and Pope Pius XI's encyclical on "Reconstructing the Social Order," issued in 1931. These two pronouncements, regarded by many as important blueprints for social justice, were exploited in this celebration not only to make their significance clear to Catholics but to bring home their import to the nation at large. The two pontifical messages were commemorated by national, regional and local radio broadcasts, by the Catholic press and in sermons from the pulpits of Catholic churches throughout the country. In many dioceses mass meetings were arranged and special speakers in the field of social welfare and economics delivered addresses. It is likely that these encyclicals with regard to the status of the working classes will form the keynote of discussions among Catholic groups for many months to come and that they will have a pronounced effect in the direction of making Catholics social minded. In this connection it is worth quoting briefly from the statement by the Most Rev. Edwin V. O'Hara, episcopal chairman of the social action department, which accompanied the announcement of the celebration. Said Bishop O'Hara:

"These world letters reject the old individualism of unrestrained competition. They reject the newer era of a vast and cruel private domination held by wealth, investment control and credit. They tell us to retain private ownership but to make it the normal portion of the average man and rigorously subject it to the common good. They insist that wages, salaries, prices and all income from property shall be in an order of social justice at levels which will give every family and the whole community the secure material means of a good life.

"For the sake of social justice, economic peace and a right functioning of government itself, they call upon public authority to foster and assist this thoroughgoing and organized economic self-control. They proclaim that it is the duty of public authority to see that laws and institutions shall promote general prosperity, establish justice, protect the weak and the poor and advance that common welfare which social justice demands. They plead for a like world action in behalf of all mankind."

Catholic Laity and Social Issues

It is true this social movement is not as spectacular as the one developing within Protestantism but there are good reasons for this. In the first place, Catholic laymen do not publicly denounce Catholic clergymen as Methodist laymen denounce Methodist clergymen. As long as the social movement emanates from the National Catholic Welfare conference and thereby has the official support of the hierarchy, the laymen have to take it and like it. The internal struggle which gives the Protestant social movement so much color and publicity is entirely lacking, at least so far as its public manifestations are concerned. In the second place, anyone familiar with what goes on in the editorial sanctums of the daily press knows that while a newspaper will

denounce a Methodist or Baptist liberal without compunction it will hesitate five times before attacking the Catholic church or any of its departments. About all the newspaper can do is to play down any heretical social pronouncements emanating from Catholic sources. So that here again lack of publicity conspires against the Catholic social movement.

A Poor Man's Church

What are the factors responsible for this movement? There are several. To begin with, the Catholic church is not a rich man's church. It is very definitely a poor man's church. If the membership of any church is made up of the masses it is that of the Catholic communion. These are the lower masses—the underprivileged and exploited who have been the chief victims of the depression. The church, therefore, faces a challenge and a danger. The challenge is to improve the lot of these people, to remove the insecurity which is constantly menacing them. The danger is that if it does not do this the Catholic masses will regard religion as an opiate and turn to secular movements such as communism and socialism for salvation. The hierarchy is well aware of this danger.

The economic plight of the Catholic masses is, in large part, aggravated by the fact that they have many mouths to feed. This leads to a second important consideration. The church is faced, on the one hand, with the results of a failure to practice birth control and, on the other hand, with a powerful movement toward birth control. Within recent months its leaders have been sharply put to defending the church's attitude on this vital question, so much so that even a cardinal has had to make a pronouncement on the subject. The Catholic defense of its policy and the keynote of its attack upon the exponents of birth control has been that this method is no solution, that the solution lies in making it economically possible for individuals to support large families. In other words, the church has been obliged to concede that we must have a social system where it is possible for people not to have to practice birth control. This, it will be admitted, is a logical stand. In fact, it is the only stand for the Catholic church, which must commit itself to a new social order if it wishes to cling to its traditional teaching on the birth control question.

Instead of Red-Baiting

A third factor is the shadowy menace of communism. The wiser heads among the Catholic leadership have come to realize that communism cannot be combated by denunciation. Indicative of this attitude is the startling (for a Catholic priest) statement recently made by Monsignor Fulton J. Sheen of Catholic university who asserted that Catholics must begin finding the "good" in communism. "Our emphasis has been on the tearing down and wrecking process," he said. "We must now look for the contractors and builders who follow the destroyers." A similar statement was made by the Rev. John LaFarge, S. J., before a meeting of Washington, D. C., sodalities in which Father LaFarge insisted that a positive program must be provided if the missionary drive of communism is to be adequately counteracted.

The way to combat the communist movement, Catholics are coming to learn, is either to remove the injustices which are responsible for it or to offer something which is superior to it. First of all, however, the causes must be eliminated and this can be done only by vigorous social action. It is no secret that the social action department of the National Catholic Welfare conference has scrupulously avoided the red-baiting tactics which marked the Catholic hysteria against communism in its early stages and which did much to give liberals the impression that the Roman Catholic church in America is a reactionary church. This attitude, however, is slowly losing ground; leaders of the church are replacing it with an attempt to acquaint Catholics more widely with the social action program of the church based upon the papal encyclicals.

Social Action and Dogma

To be sure, radicals interested only in absolutist measures are likely to profess themselves disappointed, if not cynical, with regard to Catholic social action. For the movement is not aimless or formless as Protestant action sometimes is. It is circumscribed within the limits of Catholic dogma and as such it lacks the heterogeneity which characterizes the Protestant movement and gives it such vigor. Catholics, after all, are not revolutionaries, although some of them like to contend that "Rerum Noverum" is a revolutionary document. Catholic social action finds rights for private property, a fact which will dismiss it at once from the consideration of some left wingers. But the Catholic movement is an important religious social movement and the observance of the anniversaries of the papal encyclicals is likely to give it considerable impetus.

One can well visualize what the church can accomplish for social justice if it sets its will to it. With its remarkable discipline and organization, qualities woefully lacking in the Protestant group, it can create a social consciousness in America more quickly perhaps than any other group. One recollects that when the church set out to clean up the movies it cleaned them up in astonishingly quick time. If it continues to show equal concern with the social and economic conditions of our day, it will give heart to all those who are fighting for a better world.

Unconventional Prayer

Against Those Who Interrupt

DEAR LORD of order and logic, look with wrath upon all who cannot wait until another has finished what he has to say. Let Thy holy condemnation fall upon the selfish hearer who seizes the time when a person stops to draw a breath as an opportunity to start his line of talk about his own importance and achievements. May honest minds be able to keep the main track of expression without being wrecked by the switch-throwers of impolite interruption. Amen.

ALLEN A. STOCKDALE.

Der Tag in Palestine

By Albert Viton

Jerusalem, May 3.

FOURTEEN days have passed since the infuriated Jaffa mob slaughtered nine defenseless Jews. Rioting and arson continued, in spite of the tremendous military and police forces, for two days. Since Sunday two weeks ago, many more have fallen: 16 Jews, five Arabs have been killed; 77 Jews, 72 Arabs, 8 "others"—so says the official communique—have been wounded in Jaffa, and hundreds of other Arabs, as well as a few score policemen, have been wounded in riots throughout the rest of the country. Repeated attempts have been made to set on fire the Holy City, and dozens of orchards and orange groves throughout the country are still smoking. The streets of Jerusalem are covered with nails strewn by Arab children to paralyze traffic.

For two weeks nearly all the Arab stores in Jerusalem have been closed; most of the Arab schools, including the government schools, have joined the general strike; Arab taxis are off the streets; Arab busses are immured in garages; Arab laborers have ceased working and there is a possibility that the Arab government employes will join the strike. Demonstrations are taking place almost daily, and the police are using more than riot sticks. There is now talk of a civil disobedience campaign a la Gandhi, and the American slogan, "No taxation without representation," has been raised. But it is not Jerusalem alone that is boiling. Nearly every town and village is seething. Jenin, Tulkarm, Gaza, Jaffa, Nablus (Shechem to Bible readers), Ramleh, Ramallah—all are closed. Even in Nazareth blood has flowed on the stone pavements, and all the shops of Bethlehem—holy Bethlehem—are shut tight. What is it all about?

Empty Explanations

Journalists with an ax to grind, who are as often as not highly paid official propagandists, have popularized the legend that the British are responsible for the Jaffa massacre and for everything that has taken place since. Some say the British are the instigators; others, the more moderate ones, that the British have not been as prompt as they should have been and have dealt with the Arabs too mildly. Asked why the British should have followed such a policy, the stock explanation is: divide and rule. But this explanation is as muddle-headed as it is malicious. Palestine is sufficiently divided not to require a conscious division policy. The fact is, the European situation being what it is, and the danger of war with Italy constantly hovering on the horizon, the British would like nothing better than a united Palestine as a bulwark against Italian military and propaganda aggressions. And the legislative council proposal was, I believe, a sincere attempt on the part of the mandatory power to get the two hostile communities to cooperate. Being neither representative, nor a council, nor having any legislative powers, the high commissioner hoped that the Zionist leaders would meet him half-way and accept the council, while the Arab leaders, their personal ambitions satisfied, would parade the council as a real gain for the national cause and not expose it as the phantom which it was.

Italian propaganda is another convenient explanation. But this explanation, too, can be given only to people who neither know the extent of the propaganda nor its impotency. Nor should one take stock in the explanation given by Zionist apologists that the whole trouble springs from the rich Arab landlords who fear that Zionist influence on the Arab masses will undermine their exploiting grip. First of all, it was not the *effendis,* the landlords, who started the present outbreak. It was a spontaneous, unplanned mass eruption of hatred long in process of accumulation. Second, seventeen years of active Zionism shows that the Arab is either less of an imitative animal than people suppose, or hates the Zionists too much to imitate them. At a recent strike of Arab quarrymen in Haifa, for example, the Federation of Jewish Labor, the most powerful non-government body in the country with, for Palestine, almost unlimited resources, offered to lead the Arab strikers. The offer was rejected. Another convenient theory is that the communists provoked the outbreak. But this theory is too ludicrous to require debunking.

Near East Nationalism

The true cause is much nearer home. The near east is seething. A movement which spread over most of Europe during the last century and which has turned the world upside down many a time, namely, nationalism, has at last arrived in the near east and is producing no less momentous changes. Whether for good or ill, this great modern social force is here and is gaining strength every day. In Egypt it recently took the form of anti-British riots which did not subside till England promised substantial concessions. Syria was paralyzed by a fifty-day strike against the French which did not terminate till Count de Martel, the high commissioner, promised them a treaty which will almost mean independence. Iraq has driven the British to the second story (from where, however, they still pull the strings). Yemen has declared her theoretical as well as real independence. Ibn Saud, the mighty Wahabi ruler of Arabia Saudia, has unified his far-flung realm in spite of the English and is virtually independent. And in Transjordania, though Emir Abdullah is as reliable as Downing street could wish, public pressure has not only kept out the Zionists, but has even forced the British to keep discreetly in the background.

Palestine, too, is in the throes of this revolution. Patriotic societies are springing up everywhere like mushrooms after a rain; the scout movement—and

here it marches in the vanguard of the nationalist crusade—unheard of before 1920, now boasts a membership of over four thousand, and only the most nationalist newspapers, such as the organ of the "Party of Independence," Ad Dfaa, and the Jerusalem Al'Liwa, find a reading public. The extent of the present strike, and its bitterness, is the best proof of the strength of the nationalist movement in Palestine. I have spoken with poor, miserable fellaheen, peasants, whom foreigners would never suspect of having a thought in their head, to find them talking eloquently of the greatness of Ibn Saud and with zeal of the future Pan-Arabic state. Even the bedouins of the Jordan valley have been reached by the new message.

Nationalism the New Religion

As in the rest of the near east, nationalism is rapidly displacing religion as the prime social force. Feudalism is disintegrating, and the old rich landlord families, the effendis, are no longer the force which they were a few years ago. New leaders, men from the people, are springing up everywhere to take their places. Not more than five years ago two feudal families, the Husseinis and the Nassishibis, by reasons of wealth and age held Palestine in the palms of their hands. This is no longer true. Leadership is now falling into the hands of radical young men, uncompromising and nationalist to the bone.

The old effendi families are more and more aligning themselves with the imperialists, because they know that success for the nationalist movement will mean expropriation. The British, knowing fully the aid these families are rendering them, are doing their utmost to support their disappearing influence.

The dawning spirit of nationalism has gripped especially the Arab youth. This revolt of Arab youth is undoubtedly one of the most pregnant movements of the twentieth century. In Cairo as well as in Damascus it was the students and the working youth who forced the populace to hold out until victory came, and in Lebanon, Christian young men and women, whose fathers brought the French there, are today organized together with Moslems in a nationalist society which constitutes the greatest single threat to the continuation of the French regime.

Why Slaughter Jews?

Palestinian Arab youth is awakening, too. The present bitter, sacrifice-demanding strike is being led by youngsters between 18 and 28. They have organized strike committees; they are collecting money to support poor working families; they are distributing food, and have set up central food distribution places for those able to pay. Nor do they have the traditional respect for the British; on the contrary, English teachers in Palestine have repeatedly told me that, while the Arab masters have no difficulty at all in getting along with the students, they cannot control them.

Under normal conditions these young men who are now organizing the strike against the Jews, and that mob which slaughtered Jews in the streets of Jaffa, would have directed their animosity and energies against the imperialist power. Indeed, a Jaffa worker recently told me, "We are making a great mistake in fighting the Jews. Our real enemies are the British. They are the tree; the Zionists, the branch. If the tree is cut down, the branch will dry up by itself."

But Palestine is not normal. Zionism, the coming of the Jews, has added a novel factor to what might otherwise have been a straight anti-imperialist fight. Persecuted in and driven from the lands of their birth, the Jews have had to find a resting ground, and Palestine, because of its historico-religious association, is the natural place. When Zionism began toward the end of the last century, Palestine, then an insignificant province in the huge Ottoman empire, had less than a third of its present population and nationalism was still unheard of in the near east. Today the situation is completely different. Certainly, the old adage, *La wotanyyah fi'l Islam*—"There is no nationality in Islam"—is no longer true. Today it is more true to say that every Moslem is a nationalist.

Perhaps there may also be some truth in the argument that the coming of additional Jews will mean the displacement of Arabs from their land. Something like that has certainly happened in the past, though the extent is a debatable point. During a recent trip through the country, I myself saw Arab villages being torn down to make room for new Jewish colonies. Some of the displaced Arabs undoubtedly manage to settle somewhere else on the land, but others, equally undoubtedly, drift to the cities to form a landless, degenerated *lumpen-proletariat.*

Zionism Brings Prosperity

On the other hand, there is no question but that the Jews have brought prosperity to the land. It is estimated that they have paid out about $100,000,000 for land alone. But whether the poor Arab *fellah* has benefited from this influx of capital is another question. Certainly, it has not been the *fellah* who has sold land. The sales have been made by large absentee landlords like the Syrian Sarsucks, who owned not only the land, but the houses of their tenants and even the primitive implements. The endless difficulties experienced by Jews occupying new land, the interminable litigation, the constant fighting, often with loss of life, and the sight of Arab women and children lying prostrate on the ground to prevent Jewish tractors from plowing, suggest that all is not well in the Thrice Promised Land.

Nor have the Jews succeeded in making friends of the native population. On the contrary, fine speeches notwithstanding, in practice they do not want to make friends. The Federation of Jewish Labor, the Histadruth, campaigns daily through its organ, the Davar, for one hundred per cent Jewish labor in all Jewish enterprises and places pickets in front of shops and farms employing Arabs. There is no meeting ground between the two communities except on the government-owned railroads—and there, I should not be surprised if special coaches for Arabs and Jews will soon be installed. Only last week a Jewish girl threw herself out of a train which was beginning to steam

out of the station because, to her horror, she found herself the only Jewess in the coach.

In Palestine there are two bus lines; Jews travel with the Jewish-owned company and Arabs patronize the Arab bus. There are two cigarette manufacturers, a Jew and an Arab; Jews smoke only Jewish-made cigarettes and Arabs puff only weeds from the Arab factory. There are Jewish taxis and Arab taxis on the streets; even the Jewish porters of the Holy City are now wearing blue ribbons around their arms on which the words *Hasabol Haivri*—"Jewish porter"—are inscribed. Only three hours ago, while walking down Ben Yehuda street, I saw Jewish bootblacks sitting in front of an Arab bootblacking shop hollering *Avodah Ivrith*—"Jewish labor"!

The Ceaseless Conflict

But this is far from all. Nothing happens in Palestine which is not exploited by Arabs for anti-zionist propaganda and by Jews for the opposite purpose. Even the inauguration of the Palestine broadcasting station a few weeks ago provided fuel for the political fire. The fight started over the translation of "Palestine" as *Eretz Israel*—"the land of the Jews"—by the Hebrew-speaking announcer. Suspecting that the words have a hidden political implication, Arab editors published long, venomous editorials against the government and the Jews and, a reliable report has it, the grand mufti, Haj Amin al-Husseini, delivered in person a protest to the high commissioner.

Overwhelmed by a deluge of letters threatening a boycott of the radio unless the atmosphere be kept pure of "the shameful label," the government beat a hasty retreat and informed its Hebrew news announcer that *Eretz Israel* is taboo. But "this inquisitorial edict" only served as a call-to-arms for the Jews, and they began to send in counter-protests while the Hebrew press called for a boycott. Harassed by both sides, the government finally decided that *Eretz Israel* should be abbreviated as it is on official stationery to the first letters of each word, and for many nights one heard every few minutes, "This is Palestine Eye speaking." Finally even the government saw the ludicrousness of this solution, but having no way out, it changed from "This is Palestine Eye speaking" to "Jerusalem speaking"!

Innumerable incidents of this sort happen here daily. Even now, while a countrywide Arab strike is on and blood is still flowing on the streets, the Hebrew press has opened a concentrated campaign demanding removal of the country's port from Jaffa to Jewish Tel Aviv and the setting up of separate government departments in the all-Jewish city so that Jews need not set foot on Arab Jaffa. Naturally, this can have no other effect than to embitter the two communities still further.

With such a situation, what wonder that massacres have taken place? Rather, the wonder is—and for this the British should get credit—that they have not taken place more frequently. Two powerful forces are colliding in this little country, the ambitions of two great peoples with great histories behind them, and sparks are bound to fly. For in spite of its idealism, as far as the Arabs are concerned Zionism is an imperialistic movement, albeit, unlike western imperialism, it uses money and not force to attain its end. To point out this aspect of Zionism, of course, does not condemn it, nor can one overestimate the Jewish need of Palestine. But the Arab point of view should be clear and the world should therefore not be surprised to hear of similar outbreaks in the future. Blood has flowed in the past on the stones of the once Holy Land, and more, much more, I am afraid, will flow in the future.

For the aims of these peoples are irreconcilable, and the stronger will win. The Zionist leaders know this, even if the Jews in the Diaspora do not; the Arabs know it—even Britain knows it. And all are preparing for Der Tag.

BOOKS

Nineteenth Century Thought

THE WORLD'S GREAT AGE, *The Story of a Century's Search for a Philosophy of Life. By Philo M. Buck, jr. The Macmillan Company. $3.50.*

IT IS, roughly, the nineteenth century—though he begins properly enough with Rousseau and ends with Matthew Arnold and Thomas Hardy—whose search for significant truth Dr. Buck interprets, as that search was carried forward and expressed by a dozen great European writers, by the one American (Whitman) who is deemed worthy of a chapter, and by the two groups of thinkers who represent romanticism and science. One may read this quest as a struggle between individualism and collectivism—or an attempt to synthesize them; or between satisfaction with present experiences and search for ultimate reality; or between humanitarianism and the will to power; or between liberty and discipline.

In any case, at the end of that century man finds his spiritual world not wrecked but badly shaken. "The war brought home, as a wholesale experience, the fragile nature of the thing we called civilization." The author is not without hope for our time and the future. The nineteenth century was also a century of bewilderment, as is the twentieth. The quest goes on, in a larger field and with renewed interest.

H. A. L. Fisher recently gave us his story (chiefly political) of the nineteenth century in "The Liberal Experiment." Carleton J. H. Hayes within the past month, and H. E. Barnes only a little longer ago, have each devoted the second volume of monumental two-volume works to the history of civilization in the nineteenth century. The late Professor George H. Mead's newly published "Movements of Thought in the Nineteenth Century" is much more than a history of philosophy. These all testify to the charm, as well as the importance, of the study of western thought and culture in the period that forms the vestibule to our own.

Professor Buck derives his material almost entirely from the great writers; but he treats these not merely as the practitioners of an art but also as representatives of an age. Since he confines his treatment chiefly to the European scene, his work needs such supplementation as is to be found in V. L. Parrington's "Beginnings of Critical Realism in America." No higher praise can be given than to say that it is worthy to stand beside that book. But it is. Entirely different in its method, and more selective and less comprehensive in its use

of materials, Buck's book rates a very high place among studies of culture and the spiritual quest in the nineteenth century.

Yet one wonders why, in such a study, it should be deemed necessary to exclude every writer who could in any sense be called a theologian. Why, for example, in surveying the "search for a philosophy of life," should Nietzsche be in and Schleiermacher out? It is not difficult to think of answers to that question, and asking it is no criticism. Still, it is worth remarking, if only casually, that at least some of the men who have searched most significantly for a philosophy of life in any given period have been men who thought of religion as offering the most promising approach to the solution of their problem.

W. E. GARRISON.

The Roots of the Negro Problem

THE AFRICAN BACKGROUND OUTLINED: *or Handbook for the Study of the Negro. By Carter G. Woodson. The Associated Publishers, Inc., 1538 Ninth Street, N. W., Washington, D. C., $3.25.*

A TIMELY book. The Italian conquest of Ethiopia focuses world attention on Africa. The churches of America were already marshaling their forces for an intensive study of Africa and of the Negro in America for the year 1936-37. This book, which attempts to outline the African background of the American Negro and to state the plight of the Negro in his efforts to win American citizenship, is therefore well timed.

One wishes it were as well done. Certainly it covers a prodigious area. The author is an omniverous reader and an indefatigable worker. His literary output is constant. This is one of the best things he has done; but he will do better—because he can and he must. The chief weaknesses of the book are its repetitiousness and its conglomerate appearance. These are probably due to its hybrid character; for the book is neither a source book nor a syllabus nor a text—it is an attempt to combine all three of these features in a single volume, a handbook to guide the serious student. The style is somewhat wordy at times, giving the effect of maddening ambiguities. As a source of interesting and relevant facts regarding the historic antecedents of the American Negro, the first seventeen chapters are useful and well written. The second half of the book, which outlines the study to be done by the reader, and furnishes a racy commentary on source materials, is not well digested. But it will prove highly useful to the student of affairs African and American.

BUELL G. GALLAGHER.

The Mind of Augustine

AN AUGUSTINE SYNTHESIS. *Arranged by Erich Przywara, S.J. Sheed & Ward, $4.00.*

CONSIDERING how much St. Augustine is talked about and how little he is read, this classified anthology of extracts, chiefly from those of his works that are even less read than "The City of God," should serve a useful purpose. The one central message, which gives to Augustine's thought such validity as it has for our time, is the dependence of the human soul and mind upon God.

As to knowledge, Augustine expressed it thus: "Understanding is the reward of faith. Therefore seek not to understand that thou mayest believe, but believe that thou mayest understand." Believe what? Believe what has been revealed? How shall one know what has been revealed? Hear the church. The authority of the church to declare and its right to enforce what has been revealed is not stressed in this "Synthesis" but it is of the essence of Augustinianism.

Rev. C. C. Martindale, in his introduction, points out that Augustine deals with two perpetual conflicts: the state versus conscience, and self-sufficiency versus a total self-subordination to God. Augustine, of course, stands for conscience and subordination to God. Yet Augustine also insisted upon the right of the state, acting as agent for the church, to subdue the consciences of heretics.

If the purpose of the compiler was to assemble a collection of edifying extracts, it was proper to omit Augustine's embarrassing defense of persecution. If it was to present a historically accurate picture of the mind of Augustine, the omission is a serious defect. Dr. Martindale says: "It is hoped that readers of this book may become Augustine-minded." The reviewer hopes that they will not, but that, learning their need of God from the exhortations of Augustine and others and from their own experience, they may also learn what Augustine never knew about the right of men to pursue the quest of truth, even erroneously, without being put in terror of the police power of the state acting under orders from the church.

W. E. G.

Books in Brief

BORAH OF IDAHO. *By Claudius O. Johnson. Longmans, Green & Company, $3.00.*

This book ought to get into circulation immediately. The reviewer apologizes for not having given publicity to it sooner, though it is scarcely more than a month old. But it will not be dead when the Cleveland convention is over, no matter what happens there. Its author, who is a well-trained historian, has written a real life of one of the most interesting figures in the political life of this generation, not merely a campaign document. (His one unaccountable blunder is referring to Katharina von Borah as Luther's "second wife.") After a preliminary defeat in 1902, Borah came to the senate in 1906 at a very good time. He was at a good age, forty-one. He had accumulated a comfortable fortune in the practice of law. Theodore Roosevelt was in the White House and progressivism was in the air. He looked out for Idaho interests well enough to satisfy his constituents, but soon his attention turned chiefly to national matters. Among the measures in which he had a prominent part were the income tax amendment, popular election of senators, prohibition, equal suffrage (he opposed suffrage by constitutional amendment but favored it by state action), and the outlawry of war. Mr. Johnson tells the story of the Kellogg-Briand pact with rare fulness and accuracy. His account of Borah's attitudes in the present administration is equally exact. There is strong temptation to turn this note upon a biography into an appreciation of the stalwart qualities of its subject. It is possible to avoid that only by saying briefly that this life is written honestly and competently, from private as well as public sources. Read it.

THE COLOR PROBLEMS OF SOUTH AFRICA. *By Edgar H. Brookes. Lovedale Press, Lovedale, C.P., South Africa. (Or International Missionary Council, 156 Fifth Ave., New York, $2.00.)*

Special students of the race problem cannot afford to neglect this fair, clear and scholarly discussion of the policies pursued in South Africa during the past twenty years and the results of these policies upon the cultural and economic conditions of the native races. The place of Christianity in the solution of the problems is also intelligently considered. Religion and scholarship can afford to be radical; but government, having force at its command, must be cautious. "The professor may be

content with carrying some of his students all the way. The statesman has to aim rather at carrying his whole community part of the way. Government is the cult of the second-best. It must be content with compromise, general advance, slow penetration of public opinion." A generalization such as this might be taken as the starting-point for argument or the text for discourse.

MY GREAT WIDE BEAUTIFUL WORLD. *By Juanita Harrison. The Macmillan Company, $2.50.*

At thirty-six Juanita Harrison, a personable and unencumbered Negro woman, decided to see the world. In the ensuing eight years she worked her way in a zigzag course around the planet. A succession of jobs kept her supplied with the necessary funds, but she did not work all the time nor did she take the shortest line from one job to another. Sometimes she played tourist, and she always took time to see the sights that interested her, but she was little concerned about the things that are double starred in Baedeker. She was a discreet but flirtatious lady who always stayed at a Y.W.C.A. hotel, or its equivalent, when she could find one, mooched many a meal from hopeful males, and confesses (with some exaggeration, one suspects) that what she chiefly liked was "to stay long enough to flirt in each country to test the man of each place." Early in her odyssey she met a lady in Paris who encouraged her to write and promised to assist in shaping her jottings into a book, but fortunately the revisions did not dull the edge of Juanita's crisp personality or standardize her spelling.

CORRESPONDENCE

Protecting the Public

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with much interest your editorial entitled "The Anti-Saloon League Goes Republican" which appeared in the April 22 issue of The Christian Century. Your editorial is extremely commendable in exposing movements of this nature which misinform or mislead the public. We can never hope to remove evils in our economic and social systems with educational programs which are based upon prejudice and untruths.

Washington, D. C. DANIEL C. ROPER,
Secretary of Commerce.

Fan Mail for Mussolini

EDITOR THE CHRISTIAN CENTURY:

SIR: Mussolini ought to know what the world thinks. Let everyone in all the world who has anything to say say it directly to Benito Mussolini, Rome, Italy. Cable him. Telegraph him. Write him. Let him know that the world is thinking and what it is thinking.

Give Mussolini the biggest fan mail man ever got.

Alstead, N. H. ELMER HENRY JOHNSON.

At the Chaplains' Convention

EDITOR THE CHRISTIAN CENTURY:

SIR: The item in your May 20 issue concerning the chaplains' convention held in St. Louis entitled "Methodist Chaplain Ruled Out of Order" may leave the impression that a speaker was called out of order because he attempted to explain that not all pacifists should be classified as communists. The fact is that there was no objection on the part of anyone attending this convention to the presentation of the fact that not all pacifists are communists. The hour was late and other numbers on the program were being encroached upon. The speaker who did not finish his remarks at this afternoon session was requested to conclude them at the evening session, and did so.

Washington, D. C. ALVA J. BRASTED,
Chief of Chaplains, U.S.A.

"The Jewish Problem"

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial entitled "The Jewish Problem" which appeared in the issue of The Christian Century of April 29 came as a profound shock to the undersigned members of the editorial board of the Reconstructionist. We read it with incredulity and disillusionment. We cannot at this time deal with the article written by Dr. Joseph Ernest McAfee, which appeared in the same issue and on which your editorial was in part a comment. We recognize that Dr. McAfee was expressing only his own viewpoint, and we have reason to understand from articles written by him, such as that which appeared in the January 10, 1934 issue of your publication, that Dr. McAfee can be relied on neither for accurate interpretations of the Jewish position nor for genuine tolerance. Nor was our disturbance occasioned primarily by the phraseology which you used in your editorial, such as your references to the apology of Henry Ford as "magnanimous" and to the boycott on German goods as "Jewish."

What mainly concerns and disturbs us is your frank and open confession of the tentative and provisional character of your tolerance. We had looked to you for a tolerance which was not dependent upon the expectation of "ultimate interpenetration" of faiths, nor upon "the pragmatic assumption that difference or disagreement will yield to some form of unity." For your position in essence is this, that you will remain tolerant of difference of opinion only so long as you have reason to expect that that difference will ultimately disappear. Which leads to the interesting question, What will be your attitude toward tolerance should the person whose conversion you expect fail to see your light?

What concerns us even more than the shocking revelation of the limitations in your tolerance is the fundamental viewpoint which you express and the arguments with which you buttress it. You insist that in any dynamic society a difference cannot remain permanent, that an ultimate fusion or, as you would have it, interpenetration of divergent opinion and of religious attitude must ensue. Or, as you put it, "In a dynamic society a national culture cannot help seeking the unity of all its component elements." And again, "American society is an organism, and as such all its vital forces tend toward solidarity, unity and integration." Anticipating just such tendencies, the framers of the constitution took the precaution of embodying in the law that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." In establishing freedom of worship as a fundamental principle of government, they envisaged no temporary or transient differences of religious attitude, but permanent ones.

Before taking issue with your main assumption, namely, that absolute unity (do you not really mean uniformity?) is indispensable to any healthy social life, we challenge your accusations against Judaism. Speaking of the Jewish religion you say, "Let it be known that the Jewish community holds its religion in such a manner that it does not desire to spread its characteristic ideals beyond its own blood. . . ." That accusation is false. Jews are ready to receive into Judaism anyone who approaches them for that purpose. They do not, and will not, attempt to upset any religious convictions which a non-Jew holds in the effort to supplant them with their own. In brief, they are willing to allow their fellow-citizens to follow their own convictions. Their position is manifestly truer to the spirit of America than is yours. What is more, it is more respectful of the preservation of religious values. Aggressive proselytizing can proceed only by first

destroying the accepted religious attitudes of the person to be converted, without assurance that any others will be set in their place.

Nor is it true, as you would imply, that Jews hold their religion in such a fashion as to have nothing in common with members of other religious groups. The reverse is the case. Jewish religionists unite with members of other communions in defending the theistic philosophy of the universe against skepticism and doubt. They are at one with their fellow-religionists in insisting upon the validity of the moral law. They have, as a matter of fact, a vast community of interest with you and will work with you in those areas. But does that willingness to cooperate imply the necessity of your accepting their differential points of view or of our accepting yours?

And we would disabuse your mind in addition of profound misapprehensions concerning the attitude of Jews toward their culture. You labor apparently under the delusion that Jewish cultural life refuses "to expose itself to those normal cultural contacts which involve the exchange of spiritual goods." Again you speak of the Jewish group as one "which deliberately removes itself from participation in the process of social change, neither trying to modify the status quo by means of its own ideals nor exposing itself to the normal influence of the dominant culture." Once again you overlook the fact that the Jew culturally identifies himself with the American society of which he is a part, its spirit and its forms. Jews speak the English language, read its literature. They have only one political allegiance and that is to the American commonwealth. They educate their children in the public school system and teach them devotion to the welfare of their country. They participate in all its causes for the amelioration of the evils of the social order. It is presumptuous and false for you to assert that Jews hold themselves apart from the American scene, "aloof and culturally autonomous." If some Jews maintain their Judaism as a culture as well as a theological communion, they hold it as such definitely in a secondary position. Professor Mordecai M. Kaplan, whose book you quote and who is one of the signatories of this letter, has made that assertion time and time again. The attitude of such Jews toward Jewish culture is not different from that which some Christians hold toward Christianity. For example, in a prospectus of Christendom, A Quarterly Review, the author of that prospectus asserts, "Christianity is itself nothing less than a civilization."

You seem deeply concerned lest American society suffer by reason of diversity. You feel apparently that what Jews offer is not enough, that cooperation in areas which all religious groups hold in common, and a general loyalty to America and its culture are not sufficient. You fear lest America fail to attain some mystical integration which you seem to regard as a *sine qua non*. When you speak of unity, integration and solidarity, are you not really envisaging a complete and absolute uniformity? Does your vision for the human future involve the reducing of all diverse human individuals to one common pattern? Or does it call rather for the enabling of each individual to attain his maximum individual stature? Does your vision for the American future demand that everyone be poured into an Anglo-Saxon Protestant mold, or rather that, granted full loyalty to the common political and cultural fields of interest, each group shall be free to carry on secondary cultural interests as it sees best? And has it escaped you that the great flowerings of the human spirit have sprung not from fields of absolute cultural homogeneity but from those areas in which, given a sufficient common basis, diverse cultural elements have been enabled to stimulate each other?

We cannot help believe that there is a dangerous confusion in your whole position. Through most of your editorial you speak in terms of culture and of cultural solidarity. But you reveal, it seems to us, your ultimate concern when you say, "Religion is the chief of cultural differences of mankind," and when you argue that one religion "must ultimately give way to the other, or that they will interpenetrate each other to their mutual enrichment." We are baffled by your notion of "interpenetration," by your hope of a transcending of difference, by your insistence upon a higher synthesis. Would you, in order to attain this interpenetration, surrender your attitudes toward the personality of Jesus? Do you not really mean by this "interpenetration" the Christianization of the Jew? For obviously when you call for the surrender of difference, you, as an observer of sociological phenomena, must be aware that it is the minority whose distinctiveness is lost in the majority.

In brief, what you are advocating is a kind of Protestant totalitarianism, an evolutionary religious fascism, a spiritual monopoly. Your very vocabulary with its repetition of words such as "unity," "integration" and "solidarity" suggests strongly a religious analogue of the German *Gleichschaltung*. What else can you have in mind when you insist that all religious differences must be melted away into a fusion, knowing full well that in any such fusion your element as the predominant one will determine the character of the melange? Of course, from your point of view, the problem is not alone with the Jews but with the twenty-odd million Catholics who also, and, from our point of view, with absolute justice, refuse to surrender their religious and cultural distinctiveness.

There is one final question which we should like to put to you: Would you advocate so insistently the doctrine of religious totalitarianism, of absolute homogeneity, of an interpenetration which is really a destruction of difference, if you were a member of a minority Protestant community in the midst of a Catholic milieu, or of a minority Christian group in a Moslem society?

New York, N. Y.

MORDECAI M. KAPLAN,
MICHAEL ALPER,
BEN ZION BOKSER,
ISRAEL CHIPKIN,
SAMUEL DININ,
IRA EISENSTEIN,
LEON S. LANG,
EUGENE KOHN,
MILTON STEINBERG.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with much interest your editorial, "The Jewish Problem," and I want to tell you that it is one of the best things you have written. I have felt for a long time that we have been so anxious to cultivate good will that some things that ought to be said we have carefully avoided. I have often been in gatherings like the Churches of Christ in America and heard this subject presented. And I have always gone away dissatisfied, and wishing that someone had the courage to speak.

In dealing with such questions as the Jewish problem or the Negro question there are some things that need to be said to those groups. And until they will face these questions as we must face ours, there can be no solution of the problems.

First Christian Church,
Topeka, Kan.

JOHN R. GOLDEN.

EDITOR THE CHRISTIAN CENTURY:

SIR: I am not one of those who have recently been shocked to find that the editor of The Christian Century is a religious totalitarian. I received that surprise when I read your answer to Professor Holman's article entitled, "I Don't Want to Christianize the World." Your reply, which you captioned "Do I Want to Christianize the World? Yes!" indicated quite plainly what your ideas are. When, in the intenseness and sincerity of your faith, you said frankly, "I am therefore unashamed of my missionary enthusiasm, I want the world Christianized," I understood your feelings. I appreciated them because I have the same feeling about Judaism. I want to see the world Judaized—and I am not ashamed to say it, either. I should like to see nothing better than a Jewish missionary organization that would, within the limits of reason and consideration for other men's faiths, teach those who would listen, the tenets of my religion. In your desire to see the world Christianized I have no quarrel with you, as I am sure you would not quarrel with me in my hope to see the world Judaized.

But your editorials thus far have given other implications. I don't oppose your desire for Christian totalitarianism—but when you imply Christian fascism as the hope of the Christians in the United States, I have to part company with you. Your desire for Christian totalitarianism can mean that minorities may have a right to exist—but your Christian fascism is something much

more dynamic and much more dangerous. Fascism is force; fascism permits no differences; facism means the eradication, by compulsion if necessary, of all dissenting opinions and minorities. . . . When you say that democracy rests upon a kind of tolerance in which "there exists in the background the pragmatic assumption that the difference or disagreement will yield to some form of unity in which the common life will be set forward and enriched," you are advocating either a religious fascism or your word "unity" is unfortunate. Has not the common life of America been forwarded and enriched by the contributions of the various religions and cultures that make it up? Or do you wish to have us infer that that "common life will be set forward and enriched" only when there is "Christian" unity, and your kind of "Christian," at that? . . .

When you wrote, "Let it be known that the Jewish community holds its religion in such a manner that it neither desires to spread its characteristic ideals beyond those of its own blood, nor consents to expose itself to those normal cultural contacts which involve the exchange of spiritual goods and tend toward the eventual transcending of differences—let this be known, and you have dried up the fountains of tolerance in the Christian community," why did you not also say that there are hundreds of thousands of Jews in our land in whom the cultural element, in so far as it can be separated from the purely religious, has been thoroughly "liquefied," and that these are thoroughly Americanized? Why did you not say that hundreds of thousands are not in sympathy with the theory that Judaism, in America at least, is a civilization, and that they are Jews largely by religion and a feeling of kinship to the rest of Israel? The Catholics have a history of nearly 2,000 years; we have a history almost twice as long. We who are Jews primarily by religion do not forget that history. We know that when Israel dwelt in his own land there was a Jewish civilization—but we know that in the lands where the Jew is scattered, he participates in the civilization of his fellow-citizens.

Instead of stating the facts completely, you made it appear that Dr. Kaplan is the voice of the bulk of American Jewry, with his new apologetic for Judaism, and assuming this, you are led into the error of saying "Let it be known," etc. Many of your readers will assume that this paragraph states the whole truth—that we are opposed to non-Jews joining us, and opposed to normal cultural contacts—and a new storm of abuse against our "segregativeness" will be the result. Let me call your attention to these facts: Many of us do not subscribe to Kaplanism. The language of the American Jew is English. Many of us teach our children Hebrew—but not to make it another spoken tongue here; it is the language of the Bible. The political thinking of the American Jew is American—even unfortunately to the ward-heeler who takes his order from a non-Jewish politician; the periods of rest and recreation in the industries controlled by Jews are American; we have even lost the sabbath; the Jews who are artists in any field are no whit different in that particular cultural field from the non-Jews; our golf and our baseball, in so far as Jews indulge in them, are American. Some Jews even celebrate Christmas in the mistaken notion that it is an American instead of a Christian festival. And you intimate that we close ourselves to normal cultural contacts!

You are alarmed by Dr. Kaplan's book. Then you should know that there are Jewish leaders who oppose his view. Read the address of the outgoing president of the Central Conference of American rabbis, Dr. Samuel Goldenson of New York, who berates the theory of "Judaism as a Civilization." You, sir, should know both sides of this question. You have been guilty of giving anti-semitism arrows for its quiver. The anti-Jew who read your first editorial will not read your second one. It isn't his nature. You can say, of course, that you are not responsible for the actions of the anti-semite, but you who have been, and who I am sure still are our friend, have done us a disservice.

Chicago. G. GEORGE FOX.

EDITOR THE CHRISTIAN CENTURY:

SIR: The current discussion in The Christian Century between Dr. Morrison and certain Jewish rabbis is the most important *religious* discussion that has taken place anywhere in the past one hundred years. If only it does not stop too soon! It is opening up a matter that has just got to be settled sometime soon, and settled mainly in behalf of a great, lovable, and worthy people—the Jews, themselves.

I have lived with this thing so continuously in my mind for the past twenty-five years that I cannot refrain now from pointing out one vital fact that has not appeared thus far in the discussion. And that fact is that these rabbis, in their books and articles, are not representing the convictions, nor speaking the mind, of their own people. It may be that they do not know what their fellow Jews are really thinking, or that they do not know what to do about it if they do know. If I were a rabbi I, too, might feel that the best and only thing to do is to defend that status quo, and seek to maintain and intensify the system in which and by which I live. But the great mass of intelligent and cultured Jews in America do not feel that way. They are wholly dissatisfied with the present deadness of their religion, the hopelessness of its outlook; and with their own Jewishness, as fellow-American citizens.

I have had unusual opportunities of coming to know what is the mind of the religious Jewish layman. Some twenty years ago a splendid type of young Jewish business man was arrested in my city, charged with a most hideous crime which he had not committed. He was tried in a frenzied mob atmosphere, and condemned to death. Along with every intelligent man in my city, who had taken time to think dispassionately, I knew that this Jew could not possibly have been guilty. Yet mine was the only voice that dared lift itself, in pulpit and press, pleading for a new trial, and moving heaven and earth to prevent this terrible miscarriage of justice. I very nearly lost my life thereby, but found myself possessed of a strange reward—the passionate love of every Jew in my city. From that time on Jews of the highest cultural, professional and business standing in my city began to open their hearts and minds to me. And I discovered a great hunger; a hunger for religious reality; for a religion that is alive; for a religion that has a dynamic and progressive future. . . .

For many years as I have gone about the country I have sought to engage Jews in conversation on matters of religion. I have never once encountered a Jew who seemed to wish to be controversial. They are without marching orders, bewildered, lost and leaderless. But one thing I have sensed everywhere, viz: that the Spirit of God is moving upon the soul of this strange and wonderful people. The leader of the Jews, and from among the Jews, is long overdue. We have no wish to convert the Jews to our Christianity, nor even to suggest to them the terms on which they should reestablish their relationship with their Christ and ours. We only know that whatever movement arises, it must arise from within the bosom of Judaism itself. We wish with all our hearts that we could help. But the leader of the Jews must be a Jew.

Miami Beach, Fla. L. O. BRICKER.

EDITOR THE CHRISTIAN CENTURY:

SIR: The criticisms of Jewish separatism which appeared in the April 29 issue of The Christian Century remind me of my favorite synagogue story. On the Day of Atonement the synagogues are so crowded that most of them can hardly accommodate their own members and admittance is by membership ticket only. A young man rushed up to the ticket taker at the door of a synagogue and said he had to speak with Mr. Cohen, who was worshiping within. Asked to show his ticket, he said he possessed none but insisted that he had to talk with Mr. Cohen at once for the matter was most urgent. "Very well," said the doorkeeper a little suspiciously, "you may go in to talk with Mr. Cohen but don't you let me catch you praying with him."

Isn't that the essence of the criticism that we Jews won't share our religious experiences with the Christians, that we insist on remaining a group apart? Implied in this is the assumption that if Jews would be less exclusive, if they would yield their distinctiveness, in other words, if they would assimilate, it would go a long way toward solving the Jewish problem. I think I can understand this position and appreciate the friendliness that has given it expression in The Christian Century. But I am convinced it is not realistic, it does not face the facts of Jewish life.

Anyone who has visited the large Jewish centers in eastern Europe knows that anti-semitism makes assimilation simply unthinkable there. I have seen the aftermath of a pogrom in a little village in Rumania where the tragedy grew not only from the terrible physical violence done to the Jews and the wanton theft and destruction of their property but also and primarily from the fact that the pogrom was instigated and approved by the local civil and religious authorities. To counsel such Jews to surrender their distinctiveness to the superior culture around them is not only unrealistic; it is immoral.

Poland's cold pogrom is another case in point. . . . The fact is that the Jew cannot assimilate. Germany proves it. In all the history of Israel no more thoroughgoing attempt has been made by a Jewish community to drop its distinguishing characteristics, to share and be shared, than by German Jewry. And yet it is precisely in Germany that anti-semitism has taken its most vicious modern form. It is precisely this attempt to assimilate that has irritated the nazis and made their hatred so rabid. The United States, it is true, is not Germany and I thank God for that. Our traditions of freedom and democracy will make forever impossible, I believe, the repetition here of what the nazis have done there. But American gentiles also make assimilation impossible for American Jews. . . .

Now what should these Jewish people do? Shall they try to educate the Christians out of their anti-semitism? Obviously the prejudice is deep rooted and if it is to be eliminated at all, it must be uprooted at its sources by Christians themselves. Shall the Jewish parents tell their boy that he must direct his life toward sharing his religious experiences with or currying the favor of those who won't even let their children play with him?

Sometimes I wish Christians could see and at other times I am glad they don't see the essays written by the members of the confirmation and high school graduating classes of our temple. The bitterness, the resentment, the unhappiness caused by economic, educational and social anti-semitism are simply appalling. Jewish adolescents are worried and miserable about a world they think doesn't want them. A wise rabbi devotes most of his energy these days not to stressing anti-semitism or to emphasizing Jewish self-consciousness, but to helping his people, especially the younger ones, to preserve their balance and their sense of perspective. . . . This has been true because the factors creating it have been permanent. Although the incidental factors are many, the main causes are two, Christian teaching and the "differentness" of the Jew.

The record is perfectly clear. Christianity and anti-semitism are indissolubly bound together. True that some liberal churches have made a fine effort to minimize or eliminate the anti-semitic elements in their teaching. But these are only a handful. The overwhelming mass of churches, Roman Catholic, Greek Orthodox and conservative Protestant, remain anti-semitic and will continue to inculcate distrust and hatred of Jews in unnumbered generations of Christian children. . . .

What then shall the Jew do who is faced with a permanent condition which I shall no longer call anti-semitism? . . . When all has been done, when they have made themselves as appreciative, public-spirited and agreeable as possible, let them remember that their problem has not been solved nor will it be. They remain Jews, the heirs of a tradition and a destiny that have ever set their people apart, the victims of a prejudice to which there seems to be no end.

Let the Jew embrace that destiny and not present the pathetic spectacle of being forced back to it. How? These are not easy matters to explain in a brief article but certain things can be made clear. First, he must not leave himself spiritually defenseless. He must not renounce his Jewish heritage and devote himself so utterly to his country's culture and life that he will have no "island within," no inner resources on which to fall back. Those German Jews who did not realize that they were both Germans and Jews, that they owed an obligation to both cultures and peoples, and who insisted that they were exclusively and completely Germans, are the most tragic persons in the world today. What is left to them now? They are utterly lost.

Second, Jews must meet their problems on the basis of Jewish self-respect. The ultimate criterion for their conduct must be not gentile approval but the fundamental Jewish standards of justice, truth and peace. They may not thereby win the affection of their neighbors but if they are called on to suffer, they will at least be suffering for a principle.

Third, Palestine must be rebuilt as a Jewish national homeland. How can any intelligent Jew now be opposed to Zionism? Where shall the doomed Jews of Germany go? Every western nation has practically shut its doors against them as against the vast numbers of unhappy Jews in eastern Europe. On the basis of elementary justice alone, does not the Jew deserve a home in which he may live as of right and not on sufferance? . . .

Fourth, the whole framework of Jewish law and customs, faith and culture, has tended to create a Jewish psychology and life in which humaneness, social idealism, pacifism, love of learning and a sane morality have predominated. For just what in the western world shall the Jew renounce this? For the destructive, militaristic nationalism of the western nations? For the Christianity which preaches the loving Jesus and then crucifies him daily? For communism, which combines social justice with ruthless extermination of spiritual values? For that liberalism which in every crisis finds high reasons for endorsing low aims? This heritage with such modifications as present conditions require continues to merit the loyalty of every Jew.

Rochester, N. Y. PHILIP S. BERNSTEIN.

[Limitations of space make impossible the publication of more than a small part of the correspondence elicited by the editorial on "The Jewish Problem." A comprehensive editorial reply to the letters appearing in this and other issues bearing on this subject will appear in a later number of The Christian Century.]

The Question Box

What is the teaching of the New Testament regarding the human soul? About the future life, heaven and hell? The Holy Spirit and its relation to the life of man? The relation of the body of man to the soul? J. H. P., Detroit, Mich.

THE limits of this column forbid any adequate answer to the numerous questions you have proposed, only a portion of which are given above. This department has its purposes and its limitations. Some suggestions relating to some of your questions may be set down.

There is no definitive teaching in the New Testament regarding the soul of man. In general the ideas of the Christian community were taken over from the Jewish group. Probably this was true of Jesus, as well as those about him. Such views he corrected only as he felt them to be in error. The usual belief of the Jews of that age was that all men at death went to good or evil conditions. Such views are illustrated in the story of the rich man and the beggar. In using that parable Jesus did not authenticate the theology embodied in it, but used it to emphasize the permanence of character acquired in this life.

The teaching of the New Testament is that all men have the capacity to achieve eternal life. Whether they do or not must depend on their desires and efforts. There is nothing in the Christian sources to indicate that all people are essentially immortal, but rather that the knowledge of God and the fellowship of Jesus are means to that end.

Man becomes a living soul at birth, with the capacity, unless marred by inheritance or physical disaster, of going onward in the attainment of growth in knowledge, personality and spiritual stature. The Holy Spirit is the term used in the New Testament to signify the divine activity, the spirit of God, the mind of Christ, in the education of human lives into the image of our Lord.

A man is a living being, a soul, and increasingly a personality. He possesses a body, which is probably not indispensable to his existence, but is needed for his proper functioning. His thoughts, feelings and purposes are the real man, but he expresses himself and accomplishes his aims in life largely through the medium of a body. How essential this body, or some sort of a body, may be to his continued and efficient living we do not yet know.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Oxford Rector For Pittsburgh

Rev. Hugh Clark Called to Church of Redeemer—Plans Pushed for Union Summer Services

(Correspondence from Pittsburgh)

PITTSBURGH, May 29.—In a recent letter the death of Rev. Robert Nelson Meade, rector for many years of the Church of the Redeemer in Forbes street, Squirrel hill, was reported. Rev. Hugh Clark, assistant pastor of Calvary Episcopal church, has been chosen as the new rector. Mr. Clark came to Pittsburgh seven years ago after having taught in Groton school at Groton, Mass. Prior to that time he had been curate at St. Martin's church, Birmingham, England, and, following his school days at Oxford, has been chaplain at Queen's college. As preacher in the great Calvary church he was most acceptable. He is thoroughly English in his background —every inch an Oxford man, a student of literature and, with all, a most friendly person. I predict for him years of most acceptable and useful service at the Church of the Redeemer.

* * *

Carnegie Hall Meetings

By all odds the outstanding union summer evening service of our city is that held in Carnegie Music hall, which seats approximately 2,500 people. The 19th season is about to begin and this year a new plan is being followed. Money having been raised by private subscription, this group of 21 churches is inviting outstanding ministers to come and preach for a series of Sundays. Thus Dr. Hugh Thomson Kerr, Dr. Harold Cooke Phillips and Dr. William L. Stidger will each preach one Sunday, beginning on June 14. Bishop Edwin H. Hughes will preach for the four Sundays of July, and Dr. Joseph Fort Newton for the five Sundays of August.

Since such a large number of churches unite in this central place and since they have the use of the great organ and choirs from some of our famous churches, the attendance through the years has been quite respectable. It is interesting to watch the development of these summer union services and we shall especially note this summer the effect of having preachers from the outside speak on more than one Sunday evening.

* * *

Other Summer Services

Wilkinsburg, locally known as "The Holy City" because it has so many excellent churches, is arranging summer union services and the same thing is true of the north boroughs, including Bellevue and Avalon, and the South hills. In fact you may say that all over the greater city and suburbs it is now the customary thing for groups of churches to unite in union summer services in the evening. Among the outstanding groups is one made up of the following East End churches: Mt. Zion Lutheran church, South Evaline street; First Brethren church, 5000 Dearborn street; Gustavus Adolphus Lutheran church, South Evaline and Friendship; Friendship Park Methodist church, Liberty and Mathilda; Fourth Presbyterian church, Friendship and Roup; Pacific Avenue Methodist church, Pacific and Dearborn, and Fourth United Presbyterian church, Friendship and Pacific.

* * *

Preaching Mission In September

A largely attended meeting of Pittsburgh preachers took place this week in Metropolitan hall, where leaders were chosen and the program arranged for participation in the great preaching mission of the autumn. This mission will be held in Pittsburgh Sept. 17, 18, 19 and 20, when well-known preachers, whose names are not yet announced, will hold mass meetings in central halls and when teams of experts will visit groups of churches instructing them in evangelism. Inasmuch as this seems to be a modern attempt to revive interest in evangelism, I shall study it with great interest and report the apparent results.

* * *

Sherwood Eddy Seminar

The following Pittsburgh preachers have signed up with the Sherwood Eddy seminar to visit Europe this summer, sailing on the Queen Mary, June 24: Dr. Herbert Hudnut, of the Bellevue Presbyterian church; Dr. Edward Bleakney (who, I understand, has recently received a call for life from the Mt. Lebanon Baptist church) and Dr. John Ray Ewers, of the East End Christian church. This will be my ninth time with the seminar, making me, I believe, Dr. Eddy's most frequent companion.

* * *

Honorary Degree Given to Huntingdon Pastor

In connection with the commencement exercises of Franklin and Marshall college, Lancaster, on June 3, the degree of doctor of divinity will be conferred upon Rev. Hobart D. McKeehan, minister of the Abbey church, Huntingdon. Mr. McKeehan is one of the youngest men on whom this honor has ever been bestowed by Franklin and Marshall. JOHN RAY EWERS.

Midwest Institute of Human Relations

This year's Midwest institute of human relations, promoted under the auspices of the Chicago round table of the National conference of Jews and Christians, will be held Aug. 30 to Sept. 4 at Appleton, Wis. Among the speakers scheduled for its sessions are James M. Yard, executive secretary; E. L. Bernays, British consul in Chicago; Preston Bradley, George M. Shuster, Frank Kingdon, Michael J. McConnell, A. J. Feldman, Roger W. Straus, John A. Lapp, Everett M. Clinchy, H. D. Lasswell, Wilfred S. Reynolds and G. George Fox. Full details may be obtained from James M. Yard, 203 N. Wabash Ave., Chicago.

Europe Tense As Italy Eyes East

Fear Mussolini May Try New Adventures—Memorials to Late King—Applaud Amy Mollison

(Correspondence from England)

LONDON, May 19.—The nervous tension in Europe is not wholly due to the French political situation. The uncomfortable idea is abroad that the Italians may give their attention now to new claims and adventures in the Mediterranean and the near east. The informal inquest which is proceeding upon the defeat of Abyssinia seems to reveal certain facts: the Italians are credited with splendid engineering feats, but their military exploits are not greatly esteemed. On the other hand it is clear that even before the poison gas was used, the Abyssinians were disorganized; there was much treachery in their ranks and little understanding of tactics. The Italian use of an *agent provocateur* has not raised the reputation of Italy.

* * *

Plan Memorials to King George

With promptitude the plans for the memorial to the late king have been made and announced. There will be a statue on the Abingdon street site. It is close to the houses of parliament and to Westminster abbey; no place could have been chosen more worthy to be called the center of the commonwealth. The provision of playing fields in every part of the land will be the other form of commemoration. Each such piece of land is to have a gateway on which the name of the late king is to be engraved. The gateways will be designed by well-known architects and artists. This is a happy way of honoring King George. A traveler going through England will be struck by the present number of playing fields, but those who know the towns and villages know also that there is a great demand for more room for the sports of poorer boys and girls. It will be a permanent boon to our nation to have these "King George fields." They are the more fitting since King George was himself a man of the open air.

* * *

Trial Reveals Gambling Among Men of High Station

The report of the tribunal under Justice Porter inquiring into the alleged leakage of budget news, will be made shortly. Until then it would be out of order to comment on the charges and the evidence already heard. But it is not too early to express the general disquietude of all serious people at the manner of life disclosed of some men who are set in high station. It is not a matter of their guilt or innocence in the present trial. On the evidence undisputed they are seen to be habitual gamblers. If they had limited their activities to horse races there might be less disgust, but to be always ready for a flutter

whether on a horse or the date of an election or other public affair is not the mark of men whom the people of this country delight to honor. Happily there is no reason to suppose that the world revealed in this trial is anything but a small one.

* * *

Dr. Grieve Makes Plea For Learning

Dr. Grieve in his presidential address before the Congregational union made an admirable plea for learning. We Englishmen, he said, are fond of the saying, "Live and learn"; but there is much more to be said for the adage, "Learn and live." The first thing that Jesus had to do was to induce men to rethink God. That is theology and it is no use saying, "Oh, hang theology!" "Many a deacon and many an evangelist who has expressed this sentiment or left it unexpressed is now busily engaged in trying to explain himself in heaven." Dr. Grieve, who has spent many years in the training of students in our colleges, says that on the whole his best students have made the best ministers.

* * *

England Applauds Amy Mollison

The story of the week will not be complete without at least a reference to the achievement of Mrs. Amy Mollison in flying to the Cape and back and beating all records. She has shown once more her supremacy in the air, and not only among women fliers. She must have magnificent courage as well as an uncanny skill in finding her way. "How many men," asks the Manchester Guardian, "even if they knew how, would care to fly two thousand miles alone over the Sahara, flying 'blind' and by night?"

* * *

Birmingham to Celebrate Chamberlain's Centenary

In July Birmingham is to celebrate the centenary of Joseph Chamberlain, its great citizen. In London there will be a commemoration in the Albert hall at which his sons, Sir Austen and Neville Chamberlain, will be present.

* * *

And So Forth

It was in 1928 we last saw Dr. and Mrs. Morrison in London. It was a very great pleasure to welcome them last week to a city in which they are seeing old friends and making new.

Sir Philip Ben Greet, the aged actor to whom our stage owes an immense debt, died last week. He was greatest in Shakespeare. I like to remember that only last year I saw him as the porter in Macbeth and as Shylock. He did much to make Shakespeare a joy and more than a lesson for school children.

The government had another rebuff on May 11 when it tried to inject into its coal mines bill a number of amendments in the interests of the owners. An adjournment was taken so that the new proposals might be carefully considered. There appears to have been an agreement that the government was going beyond its rights.

On the afternoon of May 13 Dr. Morrison and I listened to Dr. C. H. Dodd on the Fourth Gospel. It was a memorable hour at the feet of a very great scholar, admitting us to the interpreter's house. His book on this Gospel ought not be long delayed.

EDWARD SHILLITO.

Diocese Dodges Social Problems

Garden City Conference Votes to Table Social Resolutions—Methodists Oppose Negro Segregation

(Correspondence from New York)

NEW YORK, June 1.—Eight hundred delegates attending the annual convention of the Protestant Episcopal diocese of Long Island, at Garden city, heard a lively floor debate on three controversial matters and then voted to table all resolutions with reference to them. The merits of Governor Lehman's eight point social security program—already defeated at Albany—the Wagner-Ellenbogen slum clearance bill and the Ives loyalty oath bill already in force, were all referred back to the Christian social service commission "for further study." But not without protest. Dr. John Howard Melish of the Holy Trinity church, Brooklyn, pleaded with the delegates to have the courage to take some stand on current social problems. Dean Arthur Kinsolving, 2nd, of the Cathedral of the Incarnation, replying to the charge that the convention "did not know enough" about the Wagner bill to pass on its merits, said: "Are we justified . . . in pleading ignorance of these affairs? These are problems of life and I hate to think that men of Christ are not acquainted with the problems of life."

* * *

Social Work Conference Faces Vital Issues

In startling contrast to the proceedings at Garden city the speakers at the 16th annual Episcopal social work conference, in Atlantic city, grappled with every important social, economic and political problem that faces us. In a single day—Friday, May 29—President Dodds of Princeton university, Mary van Kleeck of the Russell Sage foundation, and Winifred Chappell of the Methodist federation for social service discussed possible trends in democratic procedure, attacked big business and the United States supreme court for repudiating democratic processes and called for the "only alternative" to fascism, namely "a planned and planning social economy resting on the social ownership of resources and plants and functioning to supply the needs of the people."

* * *

Dr. Fosdick and Methodists Attack Liquor Traffic

A double-barreled assault on the liquor traffic was made in the metropolitan area during the weekend. The first was a resolution passed by the New York East Methodist conference now in session at Mount Vernon. The second was the sermon preached by Dr. Fosdick in his Riverside church pulpit yesterday morning. The Methodists, quoting John D. Rockefeller, jr., said that "only after the profit motive is eliminated is there any hope of controlling the liquor traffic in the interest of decent society." Admitting that drunkenness was often the result of an attempt to escape economic adversity the resolution continued: "But that is not the liquor problem, per se. It is an economic problem which sprouts from the same evil soil out of which so many other tragedies of our time are emerging." And Dr. Fosdick, continuing the attack, declared that "once more we face the traffic, everywhere antisocial, not to say criminal, in its consequences. . . . As surely as history repeats itself, a revolt is due, a change of public attitude born out of disgust with and fear of the intolerable estate we are now in."

* * *

Methodists Opposed to Negro Segregation

The first Methodist conference to meet since the adjournment of the general conference in Columbus voted by an overwhelming majority—138 to 19—to petition the representatives of the three uniting Methodist churches to amend the provision of the unity legislation which creates a separate conference of Negro members. Although this action has no legal status, since no annual conference is permitted to act on unification until the fall, it is nevertheless a test vote which indicates the sectional opposition against segregation. In today's session of the conference the social service committee will make its report. This is likely to provide even more controversy than did the resolution on unification.

* * *

Newark University Has First Commencement

Newark university, perhaps the newest recruit to the family of American institutions of higher learning, will bring its first full year's work to a close in next week's commencement exercises. The five institutions which have merged their resources to create this thriving university are: Dana college, New Jersey Law school, Mercer Beasley Law school, Newark Institute of Arts and Sciences and Seth Boyden school. Almost 2,000 students were enrolled during the year now closing and degrees in the sciences, arts and law will be conferred on 230 graduates. The president is Dr. Frank Kingdon, former minister of First Methodist church, East Orange.

* * *

And So Forth

Dr. Thomas Cuming Hall, former professor of Christian ethics in Union Theological seminary, died last week in Goettingen, Germany. He was 77 years old. Dr. Hall, son of a former pastor of Fifth Avenue Presbyterian church, received his theological education at Princeton and Union seminaries. After holding important pastorates in the middle west he returned to Union in 1898 as instructor in Christian ethics. He soon acquired the reputation of a liberal theologian and was known as a Christian socialist. Working side by side with Walter Rauschenbusch, his lectures, articles and books were in great demand, his best known book being "A Social Solution in the Light of Christian Ethics." From 1921 on he was special lecturer and professor of philosophy at the University of Goettingen.

In a recent address before the Liberal evangelistic conference, held in Trinity cathedral, Newark, Bishop Gilbert of New York urged the Episcopal church to become directly affiliated with the Federal council of churches. He said that the "vindication of the Federal council is to found in the kind of enemies it has made."

EDWIN T. BUEHRER.

Social Aid Given To Mountaineers

Save the Children Fund One Example of Intelligent Help for Isolated Mountaineers of the South

(Correspondence from the New South)

NASHVILLE, May 31.—Various governmental agencies have joined in making a thorough survey of the southern Appalachians. It was done at the behest of religious and educational leaders interested in obtaining all the facts regarding the area into which they have poured a great deal of philanthropy. It covers the economic, social, educational and church factors in the region and is an important document. The highlander, as the mountaineer has come to be called since Dr. Campbell wrote his authoritative study of him, has been the theme of song and story for a long time. A rich mine of folklore has been unearthed in this region where the unmixed Anglo-Saxon blood of eight generations preserves both the cultural and physical heritage of our colonial ancestors.

The writer has been much in these mountains and in the Ozarks; he finds the people much like the prairie folk among whom he was reared. They are not different except as isolation makes people different. The prairie frontier of a generation ago with its isolated farm homes and long distances produced folkways, homes and institutions much like those of the highlander. But the prairies were soon settled, communication increased and isolation quickly came to an end, while in the remoter mountain areas this has not taken place. So the highlander remains isolated and clings to his primitive ways. This makes him interesting to folk-lorists, artists, story writers and missionaries, and many are prone to delineate the things in which he differs rather than those in which he shares with us, for it is the difference that is interesting.

* * *

"Poor Soil Makes Poor Folks"

This Appalachian survey may seem prosy to the seeker after "types" but it is intensely interesting to those anxious about the future of a large group of human beings whose environment denies them a full share in the common weal. The highlander may live in a log cabin and carry on almost unmodified the ways of life that characterized the colonial pioneer, but he is of the same good stuff as were the colonial pioneers. Bring him out of his hills, educate him and he may march into some President's cabinet as Cordell Hull has done, cultured, dignified, distinguished and cosmopolitan.

Five million pure blooded Americans live in this southern Appalachian section. Where the soil is good, as in the valleys, they share the culture of the rest of us, but where the region is mountainous and the farm is on a hill or steep mountain side the culture is only such as isolation and poor soil make possible. There the home may be a log cabin with a few small windows or none, the road a creek bottom, the table fare not only "homely" but ill-balanced, the clothing even yet partly homespun, the school year short and illiteracy high.

"Poor soil makes poor folks," and isolation breeds moodiness, suspicion, a mystical religion running to emotion and superstition, a finger quick on the trigger and unchanged primitive ways. One-half of the children will be found retarded in school, though the children are bright enough, the maladies of malnutrition will run high and crimes of violence will be at double the rate for the country outside. Nevertheless, hospitality will be genuine and the devotions of friendship as deep as the suspicion of strangers is acute.

* * *

Social Results of Rugged Individualism

The highlander is a rugged individualist of the original type. He clings to his right to run his own household and business and to personal salvation through blood atonement. "I turn those nubbins into moonshine," said one of them. "That's the only way I can make a living. My daddy did it on this mountain side and his daddy did it before him and it's none of the government's business."

These mountains were once rich in timber but the "rugged individualism" of our economic life has devastated the forests and and left the people stranded. They are rich in metals and coal but here again "development" has been a ruthless exploitation. There is more than four feet of rainfall over this region and at last something is being begun in the TVA development of hydroelectric power that promises to utilize nature's gift for the common

After Kagawa What?

Toyohiko Kagawa has stirred thousands throughout America with a new vision of personal, social, saving religion.

Shall we allow the influence of his visit to dissipate and be soon forgotten?

An adequate follow-up can conserve this spiritual dynamic and integrate it in the life of our American churches.

THE FEDERAL COUNCIL OF CHURCHES is facing sharp attacks from some quarters because of its advocacy of the things for which Kagawa stands. At the same time, it is under heavily increased demand for literature. speakers, conference set-ups, and assistance in practical programs for strengthening personal religion and realizing economic brotherhood. New friends are urgently needed who will supply the necessary funds in order that the Council may meet the demands of the hour and foster the awakened spiritual concern of thousands for the Kingdom of God.

Federal Council of the Churches of Christ in America
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good. The average farm home of the highland region is worth about $700 but many are worth much less. The average annual family income is about $400 in normal times but a survey of one entire mountain county with a heavy population, recently made, found an average cash income per farm of only $30 under the depression. If the forests had been conserved, if the rich coal veins were not mined on a starvation wage, if hydroelectric power and coal had brought industries into the valleys on other than a cheap wage policy, these rugged highlands could support their rugged folk in a manner as American as is their heritage.

One wonders why they cling to their mountain homes and poverty; that is a problem the economic determinists do not answer. The sociologist knows something of why; there is love of the home land, social inertia, a poverty that makes moving difficult. The guidance and help offered by the TVA and the rural resettlement administration, though very new, is already proving that the highlander will as eagerly accept a chance to secure a better life for his family as will any other man.

* * *

Services of the Save the Children Fund

The missionary mountain school has done much for these beleagured people but it has tended all too much to seek standardization in the public school system. One of the most helpful organizations to enter this field has been the Save the Children fund. About four years ago it began its work for the underprivileged mountain children. It sent skilled social workers into strategic communities. They began by mobilizing all the organizations and social forces in county-seat towns for cooperation. They geared their work in with that of public relief and furnished the necessities no one else could furnish.

In one winter in one county alone they kept 2,000 children in school. They furnished shoes, clothing, medicines, books—whatever no one else can furnish. The teachers are enlisted as the best agents of the work. Parents fix up schoolhouses and grounds, mend school roads and give service for the aid rendered their children. Seed is furnished, gardens and canning engineered, every fourth quart or bushel is turned into the station to give others aid. The four stations have now grown to a score with committees working in many outlying communities. Last winter 20,000 children received help. More than 100,000 schoolbooks have been furnished, more than 2,000,000 medical helps have been given, thousands of school children have been fed.

A sample of activity is furnished at Wilder, Tenn., scene three years ago of a bloody mine war and now a semi-stranded community. A trained nurse volunteered her services, a friend loaned the use of a house and a "House of the Children" was established as a community center. Now books to read, a playground, gardens, health work, home visitation, social case work and every sort of friendly help is given. In the beginning not even the children of strikers and non-union men could meet for play; now there is "no class or creed but only goodly deed," and the help the "neighbors" give themselves is more than the center gives them.

ALVA W. TAYLOR.

President Will Visit Southwest

Centennial Celebrations of Arkansas and Texas Occasion for Speeches—Dr. Lee New Vanderbilt Dean

(Correspondence from the Southwest)

WACO, May 30.—President Roosevelt's visit to the southwest, in recognition of the centennials—that of Arkansas at Little Rock and of Texas at Dallas—is down for the second week in June. While in Texas he will visit San Jacinto battlefield near Houston, the Alamo shrine in San Antonio, stop at Austin, the capital, and visit his son Elliott in Fort Worth. It is regretted that he cannot formally open the centennial on June 6, when Texas' $35,000,000 show will be ready for its expected 12,000,000 visitors. As previously indicated in these columns, religion will be provided with a special hall and from the very opening until the close in November, there will be sermons, addresses and pageants. In fact, pageants in schools, churches and civic centers rule the day.

* * *

Emergency Peace Campaigners Attacked as 'Reds'

Reports from San Antonio declare that Sherwood Eddy and associated lecturers in the Emergency peace campaign, in that military center spoke to a total of 6,000 in two large high schools, three colleges and the Rotary club. In Waco they were greeted by fully as many as that. In a few Texas cities these speakers were assailed as "reds," and public attacks were launched against them, particularly in Galveston and Houston, where an organization styling itself the "League of Ten Million to Combat Communism" has been organized under the leadership of ministers. These ministers are zealously seeking to identify the Emergency peace campaign with communism, repeating the well-known canards launched from equally well-known sources against Kirby Page and Sherwood Eddy.

* * *

Seek to Identify Anti-New Deal League

Interest now centers in discovering the identity of the interests believed to be back of the League of ten million. The literature of the league is obviously directed against President Roosevelt and the new deal, aiming at fixing on the President the label of socialist. Some of its sensational representations, entirely baseless, concerning alleged actions taken by Texas educational institutions in respect to the alleged presence of communistic groups, are amazing, and one wonders just what the outcome of such propaganda will be. Is this another terrorist organization, or is it merely political?

* * *

Dallas Pastor New Vanderbilt Dean

Umphrey Lee, after several years of notable leadership in the pastorate of Highland Park Methodist church, which adjoins Southern Methodist university in Dallas, has resigned to accept the deanship of the school of religion in Vanderbilt university, Nashville. His going will be keenly felt in civic and educational, as well as in religious, circles in Texas.

* * *

Dr. Truett Home from World Tour

The return of George W. Truett, president of the Baptist World alliance, to the First Baptist church of Dallas, of which he is pastor, after six months in the orient, was the occasion of signal honors accorded by all communions and the city of Dallas. He was accompanied by Secretary J. H. Rushbrooke of the alliance, who along with Dr. Truett afforded thousands of hearers an insight into the progress of Baptist missions in the lands visited.

* * *

And So Forth

George Summey has been reelected for his ninth year as professor of systematic theology in the Austin Presbyterian Theological seminary. This is an honor cherished by the friends of this grand old man, who has mastered age with buoyancy in service.

J. Howard Williams leaves the position of executive secretary of Texas Baptists to become pastor of First Baptist church, Amarillo, succeeding the late G. L. Yates, deceased. A new secretary will be chosen by Texas Baptist executive board June 11.

As usual the closing of the schools and colleges brings many celebrities to this section for commencement addresses. The list is too long to include and the danger of omitting even one distinguished visitor is too great, hence only this expression of general satisfaction that they are here.

JOSEPH MARTIN DAWSON.

Chicago Seminary Commencement Will Be Held This Week

The commencement exercises of Chicago Theological seminary will be held June 11, 12. Rev. Frank M. Sheldon will deliver the baccalaureate sermon at a service scheduled for 4:30 p.m. on June 11. At the annual meeting of the Alumni institute, at 3:30 p.m., June 12, Prof. B. W. Robinson will speak on "The Use and Misuse of the Gospel of John," and Prof. Wilhelm Pauck will give an address on "The Christian Alternative to the New Paganism." At the commencement exercises, at 8 p.m., addresses will be given by Mr. Stuart Anderson of the graduating class, and Prof. Preston W. Slosson, of the University of Michigan, the latter speaking on "Christianity and the New Paganism." President Palmer will confer the degrees. The services of commencement will be held in Graham Taylor hall.

Rosenwald Fund Announces Year's Programs

The Julius Rosenwald fund has appropriated $322,534 for its next year's work. Among the grants to institutions are $25,000 to Fisk university, $15,000 to Morris Brown college in Atlanta, and $9,000 to the Atlanta school of social work. For the general rural program $52,500 was appropriated, and for activities looking toward Negro health $27,000. During the past year plans for making medical care more available to people of small means have grown substantially. Voluntary insurance to cover the costs of group hospitalization has doubled, now providing for 350,000 persons.

Japan's Workers Still Fettered

No May Day Celebrations Allowed—Christians Issue Statement to Stress National Loyalty

(Correspondence from Japan)

TOKYO, May 10.—Due to uncertain political conditions throughout the country and the continued state of martial law in Tokyo, May day passed almost without observance in Japan this year. All mass meetings of labor groups and parties had been forbidden by the home affairs and military authorities, though at the last moment permission was granted for gatherings in the nature of tea parties in the various labor headquarters. Several newspapers commented on the sorry plight of the proletariat in this country, and this just after electing to the diet the largest socialist representation in history. The merger of 25 "patriotic" labor unions representing a membership of 150,000 as a united front against certain more leftish movements is also a development of the recent past.

* * *

Tokyo Press Greets American Peace Plea With Skepticism

"Peace cablegram from land feverishly increasing armaments" is the way one prominent daily paper in Tokyo featured the message of hope for a new era of Japanese-American relations sent last month to Japan's premier and foreign minister by 27 prominent American citizens. On the whole, however, the appeal away from "provocative statements" to "understanding . . . enlivened by an honest and proud friendship" made a good impression, and Premier Hirota's dignified and assuring reply was roundly applauded throughout Japan. But words are not so eloquent as deeds, and this country is genuinely alarmed by America's expanding trade routes pioneered and supported by warships and fighting aircraft.

* * *

Baptist Theological School Merges with Methodist

Feeling increasingly the responsibility of the Christian church for a complete and distinctive type of education from kindergarten to college graduation, Aoyama Gakuin, Methodist school in Tokyo, is laying plans for a primary school department to be opened in the spring of 1937, and for a kindergarten training school and model kindergarten as well. Another development in this Methodist institution is the merger with it of the regular course of the Baptist Theological school heretofore connected with Kwanto Gakuin in Yokohama. In addition to a fine group of Baptist theological students, this adds to the Aoyama faculty two such excellent scholars as Dr. Yugoro Chiba and Dr. D. C. Holtom.

* * *

Christian Council Reiterates National Loyalty

Eloquent of the attitude of Japanese Christians today is a statement issued last month by the National Christian council committee entrusted with plans for the nation-wide evangelistic movement now beginning to take the place of the five-year Kingdom of God movement concluded some time ago: "Our glorious spiritual inheritance," reads the statement, "is being thrown away and the people's sense of uneasiness and restlessness is ever on the increase. . . . The accumulated force of this decadence came to a climax in an unprecedented and ominous incident at the very seat of the imperial palace and caused anxiety to the gracious heart of his imperial majesty. . . . A blot has been cast on the glorious history of the fatherland. . . . We Christians, objects of imperial benevolence in our enjoyment of the freedom of religious belief, feel that in the past we have fallen far short in fulfilling the great mission laid upon us by his imperial majesty and, keenly ashamed of our faithlessness, offer our prayer of deep repentence to God. In this crisis we firmly believe that only the gospel of Christ can be the safe guiding star for the people's thinking and bring eternal welfare to the fatherland. Zealously therefore we bestir ourselves, and emphasizing the love of God and the grace of Christ we proclaim this gospel to our fellow-nationals. In so doing we would correct the present perilous thought currents and provide a basis for fostering a devout and unalloyed sentiment among the people."

The statement in full needs little interpretation. It may be pertinent here, however, to observe that in it there is no suggestion of penitence nor even consciousness of guilt with respect to Japan's international conduct. The Feb. 26 incident has deepened the sense of national crisis among all classes, and Japan today seems united as never before in support of the divinely ordained imperial tradition and the "fatherland" conceived therefrom. Christians, whether in public or in private relationships, are as zealous as any in loyalty to these concepts of Japanese uniqueness, Christian grace and love being considered the only safe and true guides in the fulfilment of "the great mission" laid upon the Japanese by their imperial progenitors.

* * *

Restlessness Shown in Christian Groups

Confusion and even the spirit of revolt still exist in Japan, however. Denied expression in the political and social realm, they appear elsewhere, even in religious circles. For months there have been schismatic troubles within the Holiness church in this country, itself an offshoot from Methodist parentage. Now something akin to another "young officers' rebellion" has appeared within the Salvation army and shows evidences of nationalistic spirit in protest against too strong British influence in the Japanese Salvationist order. Likewise in other denominations there are mutterings and movements, though apparently under control for the present. Christianity stands in a position of peril but also of strategic influence in the life of present day Japan, the determining factor being the largely untested quality and fiber of Protestant Christians when confronted by great difficulty and perhaps even by persecution.

* * *

Daily Christian Newspaper Winning Support

Another factor making for unity among the Christian forces in the empire is the publication of the Daily Christian News, now almost a yearling. Its promoter and editor is Rev. Shoichi Murao, until recently professor in the Episcopal Theological seminary in this city, more widely known perhaps in the field of newspaper evangelism, and now general secretary of the Tokyo Y.M.C.A. Not presuming to be a large publication but purporting to be a more of a clipsheet of news of religious significance from home and abroad coming daily to the study of the busy minister or layman, the Daily Christian News has brought to realization a dream more than 30 years old among the churches and believers of Japan. Though as yet purely a private undertaking, it is being well received in all

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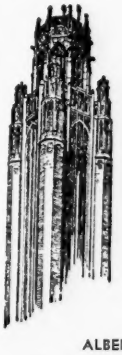

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* * *

And So Forth

Death has made deep inroads upon the Christian forces within the past month. The Rt. Rev. John McKim, former Protestant Episcopal bishop of North Tokyo, who died in Honolulu, had but recently left Japan after service of 56 years here. Rev. Seishu Kawashiri of the Japan Methodist church was one of the younger and most effective Christian leaders, a graduate of Ohio Wesleyan university, Drew Theological seminary and Union Theological seminary in New York.

Japan's capitalistic interests—the Economic federation, the Mitsui and Mitsubishi consolidations, and others—are meeting the public demands for reduced centralization by lowering the age limits of directors and retiring a number of men who have heretofore held almost unlimited power. The opposition of these vested interests to employes' retirement allowances according to years of service has also been removed, and the government is attempting to put into operation a system more just and adequate than the old paternalistic retirement bonuses.

T. T. Brumbaugh.

Commencement at Colgate-Rochester Seminary

Pres. William G. Spencer, of Franklin college was commencement speaker at Colgate-Rochester Divinity school this season —May 17, 18; his theme being "The Importance of By-products." The final message to the 35 graduates on behalf of the faculty was delivered by Prof. Theodore L. Trost. Pres. A. W. Beaven presided over the convocation for the conferring of degrees. The baccalaureate sermon this year was given by Dr. Beaven, who discussed "The Relation of Individual and Social Elements in Religion." The progress of the building program of the school, which includes a memorial chapel, a married students' dormitory and a missionaries' dormitory, was reviewed by the trustees.

Church of the Air Continues Through Summer

The Columbia broadcasting system will present for the first time a summer series of the "Church of the Air," continuing the fifth year of the Sunday morning and afternoon programs which began last September. During eleven weeks of the summer 22 prominent churchmen of 13 denominations will speak in the Sunday religious periods heard usually at 10 a.m. and 1 p.m. eastern time. Among the summer speakers are Rev. F. W. Burnham, Richmond, Va., Rabbi S. S. Mayerberg of Kansas City, Ben Morris Ridpath of St. Louis and James H. Taylor of Washington, D. C.

Dr. Norwood Will Visit America This Summer

Rev. F. W. Norwood, who recently closed his ministry at the City Temple in London, will spend the summer in this country, accompanied by Mrs. Norwood. Dr. Norwood will begin his service as an evangelist in England, under the National Free council, early in September.

Tampa Floggers Found Guilty

Five Policemen Convicted in Poulnot Case—Southern Presbyterians in Favor of Union with North

(Correspondence from the Southeast)

Tampa, May 26.—Five of the seven men held in connection with the widely publicized flogging case here were convicted last week and will be sentenced by Judge DeWald to serve from three to ten years. The defense counsel has begun a move for a new trial. The former police chief, R. G. Tittsworth, and another member of the force were exonerated by the court before the convictions of the five remaining defendants. They had been held as accessories. The decision of Polk county jury, composed of six men, has been hailed widely as a triumph for justice and liberalism. Norman Thomas, who visited Tampa immediately after the flogging and spoke to several thousands in a public park, declared the verdict was "a step forward in our fight to restore civil liberties in Tampa and to oust from control of municipal government the Ku Klux klan which has been responsible for this and other similar outrages."

Trials for the murder of Joseph Shoemaker, leader of the Modern Democrats (local political organization) and the flogging of Dr. Sam Rogers, are still to be held. The convictions resulted from the trial of the defendants for the flogging of E. F. Poulnot, the third member of the party that was abducted and mobbed.

* * *

Southern Presbyterians Favor Union with Northerners

Southern Presbyterians in session at Augusta, Ga., having celebrated with solemn pageantry 75 years of existence apart from northern Presbyterians, took off their coats to the task of uniting the two churches. Plans were made for a study of the problems related to merger of the two branches of Presbyterianism in America, looking toward definite action in the future. The sentiment for the merger seems to have grown in the southeast.

Presbyterians expressed strong social convictions through the report of their committee on morals and social welfare headed by Stewart R. Oglesby, Atlanta, and adopted by the body. The report suffered, as most of those things do, from a lack of teeth and set forth as its object "to instruct our people within the church on social problems and not to tell the government what to do." The program urged abolition of child labor, fair wages and increased employment, abolition of lynching and mob rule in the south, continual vigilance to oppose obscene and demoralizing movies, improvement of the southern sharecroppers' plight, opposition to all forms of gambling, an educational program against liquor, protective neutrality legislation for the United States and a resolution condemning war and offering support to national leaders for peace.

The assembly urged southern church members generally to aid in improving the status of the Negro who was described as "economically handicapped, politically disenfranchised, inadequately housed and frequently denied equal justice in the courts."

* * *

Wesleyan College Reaches Centenary Mark

Wesleyan college, Macon, Ga., whose boast that it is the oldest chartered woman's college in America has been translated into several foreign languages for the benefit of students in many foreign countries, and which numbers among its alumnae many distinguished Chinese, is now observing its centennial with extensive exercises. Bishop McDowell will deliver the commencement sermon.

* * *

Debts Paid; Baptist Colleges Unite

A campaign to raise $350,000 to wipe out the indebtedness of Furman university, Baptist institution of South Carolina, and the affiliated Greenville Woman's college, has been reported successful and the completion of the merger of the two institutions is also announced. Ben R. Geer, Greenville business man, is the president of the university. Furman has shared in the Duke endowment fund.

* * *

Baptist Paper Refuses to Endorse Roosevelt

The Christian Index, Baptist state paper of Georgia, announces that it will not join Stanley High's "Good Neighbor League," for the promotion of the candidacy of President Roosevelt. The Index waged a bitter campaign to defeat Alfred E. Smith in 1928 and lost a great many subscribers thereby, as did other denominational papers in the democratic south. Editors of southern denominational papers, especially Methodist and Baptist, are chary of pressing partisan interests in their columns now. These papers are found uniformly sympathetic with the administration, and hopeful in the main of Mr. Roosevelt's reelection, but cautious.

* * *

Gambling Proves a Boomerang For Florida Cities

Slot machines, made legal in Florida by the last legislature, have proved to be such a menace to business as well as public morals that the chief cities of the state, Jacksonville, Tampa and Miami are up in arms to put them out. The ministers' associations of the respective cities have been fighting gambling in all forms in the state since the general legalization of gambling, and the onrush of support from numerous civic clubs, trade organizations and business groups who are smarting under the losses of revenue to an alarming extent has been welcomed by the ministers. Petitions for a referendum on gambling will be circulated during the democratic primary elections next Tuesday, June 2. The "take" of the machines is said to have amounted to more than $20,000,000 in Miami alone this winter.

Florida finds itself in desperate straits economically now, and this in turn gives a moralist a hearing where otherwise he would hardly get one. Gov. Sholtz, who has broken nearly every promise he made to the people concerning economy and decency in state government, is under increasing fire as the "front" of gambling and vice interests throughout the state.

Adiel J. Moncrief, Jr.

W.E.Browning Takes New Post

Called to New York after 40 Years in South America—Co-op Movement Popular in Argentina

(Correspondence from South America)

BUENOS AIRES, May 13.—After 40 years of service in South America Dr. and Mrs. Webster E. Browning go to New York where Dr. Browning has been called to take the post of recording secretary of the board of foreign missions of the Presbyterian church. He will also share responsibilities in the administration of the work in Latin America and Africa. With the going of Dr. Browning, the evangelical movement in South America loses a valuable and experienced leader. He has a personal knowledge of conditions and needs in every republic on the continent, and through his books he has shared this rich and valuable knowledge, and has thus done much to add to a better understanding between the two Americas.

This 40 years of service has been divided almost equally in two respects: the first 20 years were spent on the west coast, the second 20 on the east coast; the first 20 were given to his own board of the Presbyterian church, the second 20 to interdenominational work. While on the west coast he was principal of Instituto Inglés in Santiago, Chile. The occasion of his coming to the east coast was his appointment as continental educational secretary of the committee on cooperation in Latin America.

* * *

Cooperation Work to be Under Local Committee

The immediate loss by Dr. Browning's going is felt most keenly by the committee of cooperation in the River Plate district, since his departure leaves the place of executive secretary vacant. In the meantime the local committee will continue its work under the presidency of Paul Penzotti, secretary of the American Bible society, with William Cliffe, a business man, as corresponding secretary. The local board of the committee on cooperation is composed of 12 members, representing 15 denominations.

* * *

Cooperative Societies Growing Rapidly

The first cooperative society was founded in Argentina in 1898 for mutual rural insurance. The growth of cooperatives was slow during the first two decades of this century, there having been only 47 organized before 1920. In the decade from 1920 to 1930, 150 such societies were inaugurated, while since 1930 375 have been founded, making a total of 572 now registered with the minister of agriculture, according to figures given out on May 5. The cooperative movement here is meeting with increasing favor, and in the larger cities, including Buenos Aires and Rosario, cooperatives are exempt from taxation with the exclusion, in most cases, of pavement tax. The cooperatives not only make a contribution to society by furnishing foods and materials cheaper with profits accruing to the producer and consumer, but they

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● Sweeps the whole field of modern religious thought from Royce and Bowne to Ames and the Niebuhrs. Fifty-six constructive contributors to philosophy of religion are included. Their apparent confusion of testimony is reduced to a few simple differences which are clearly stated. *A book which illuminates the entire theological landscape.*

A Critical Orientation

● Rejecting the conventional classifications of general philosophy the authors have uncovered the fundamental "slants" on the world and on life. These slants correspond to the four great thought-traditions of supernaturalism, idealism, romanticism and naturalism. Each of these traditions is alive and reacts upon the others. Each is an expression of deep-lying social and economic forces. By grouping philosophies of religion under them the authors are enabled to give their readers a critical orientation on present day religious thought in America and to suggest its future course.

● Among the 56 American philosophers of religion whose contributions are described and interrelated are:

JOSIAH ROYCE	ROBERT L. CALHOUN	JOHN DEWEY
WILLIAM E. HOCKING	WALTER M. HORTON	J. GRESHAM MACHEN
RUFUS JONES	GEORGE SANTAYANA	G. W. RICHARDS
CHARLES A. BENNETT	JOHN ELOF BOODIN	REINHOLD NIEBUHR
DOUGLAS C. MACINTOSH	ROY W. SELLARS	H. RICHARD NIEBUHR
ALBERT C. KNUDSEN	H. A. OVERSTREET	HENRY P. VAN DUSEN
JOSEPH A. LEIGHTON	GERALD BIRNEY SMITH	WILLIAM K. WRIGHT
WALTER LIPPMANN	JOHN W. BUCKHAM	ALFRED N. WHITEHEAD
PAUL TILLICH	EDWARD S. AMES	EDGAR Y. MULLINS
EUGENE W. LYMAN	SHAILER MATHEWS	WILHELM PAUCK
JOHN BENNETT	BORDEN P. BOWNE	*etc., etc.*

Present Outlooks

● The authors have also asked representatives of the four traditions to contribute to the work their own "present outlooks" on the philosophy of religion. George W. Richards does this from the supernaturalist point of view, Edgar S. Brightman from the idealistic, Douglas C. Macintosh from the romantic—which he equates with the realistic—and Edward Scribner Ames from the naturalistic. Their contributions are followed with a "Concluding Perspective" by Dr. Wieman.

● This work will, the publishers believe, prove to be monumental in the history of religious thought as well as irresistibly intriguing to those who would find a path through what seems to them now like a maze, and who would like to have at least a clew which would enable them to find their way around in company with America's greatest thinkers on the greatest theme that has ever engaged the mind of man.

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Ward School Opens Junior College

With the opening of the present school year on March 9, Ward school in Buenos Aires inaugurated the American Junior college. This new feature of the school is unique in being the only English speaking school of college grade in all Spanish speaking South America. Colegio Ward is in its 23rd year and has a property valued at $365,000, with an enrolment at present of 525 students. The school has an English and a Spanish section, carrying work in the grades in both, and in the secondary department conducts the high school, an Instituto Commercial and the Colegio Nacional. The annual current budget of the school is about $325,000 pesos ($90,000) of which not more than 5 per cent is received from outside subsidy. While the junior college section is not large it gives promise of becoming an important feature of the school.

* * *

Union Book Store to Publish Calvin's Institutes

In commemoration of the 400th anniversary of their publication the Union book store in Buenos Aires will issue a new Spanish edition of Calvin's "Institutes." While a Spanish edition of this work appeared in Spain in 1597 its language is now obsolete, and this new edition will bring it up to date. Other valuable books which the Union book store has just published are "El Protestantismo" by Bertrand translated from the French; "Que Podemos Creer?" (What Can We Believe?) written by Dr. B. Foster Stockwell of the Union seminary; and William H. Davis' Greek grammar which was translated from the English by the late George F. McKibben and was entrusted to the Union seminary here to edit and publish.

J. Dexter Montgomery.

University of Wisconsin to Hold Rural Leadership School

The 15th annual rural leadership summer school under the auspices of the University of Wisconsin's college of agriculture, will be held at the university June 29 to July 10. Among the subjects to be considered are: the sociology of the modern community, rural life and its community organizations, larger social movements and emphases influencing modern society, family welfare and public relief policies, personality and social adjustment, and recreation. J. H. Kolb, of the college of agriculture, may be addressed for full information.

Archbishop of Mexico Dies at 60

Dr. Pascual Diaz Berreto, archbishop of Mexico, died in Mexico city May 19 following an illness of three months. He was 60 years of age. As bishop of Tabasco Dr. Diaz was called to the Mexican capital and was appointed secretary of headquarters, and from that point in his career he became the brains in the Mexican church and state crisis.

Author's Daughter Wins Prize for League of Nations Examination

Miss Louise B. Morley, 17 year old daughter of Christopher Morley, author and poet of New York city, is the winner of the 10th annual examination on the League of Nations, which is held each year under the auspices of the League of Nations association. Her prize will be a trip to Europe this summer, including a visit to Geneva and a study of the league there at first hand.

Mrs. Wilcox, Congregational Mission Leader, Dies

Mrs. Frank W. Wilcox, who retired in 1932 as associate secretary of the American missionary association of the Congregational and Christian churches, died at her home in Upper Montclair, N. J., May 19, at 69 years of age. Mrs. Wilcox was also vice-president of the Interchurch council of women for home missions.

Roswell P. Barnes Added to Federal Council Staff

Walter W. Van Kirk writes that since he was released by the Federal council to use part of his time as director of the National Peace conference, it has become necessary to have added staff help in his department of the council. Rev. Roswell P. Barnes, of University Heights Presbyterian church, New York, has accepted this post. Mr. Barnes was for a time secretary of the Committee on militarism in education, was a lecturer in the New School for social research in New York, and has held other responsible posts.

Bishop McConnell at Conference On Social Work

Religious leaders of many denominations played a prominent part in the annual meeting of the National conference of social work which assembled at Atlantic City late in May, with 8,000 persons in attendance. Among these were Dr. Robert F.

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Note some of the titles: "Wearers of Sackcloth," "Fearing the Heights," "The Grasshopper Complex," "A Borrowed Religion," "Pilgrims of the Night," "The Tragedy of Disuse," "The School of Solitude," "The Acid Test," "The Religion of the Lowlands," "Facing Sodom," "The Mastery of Externals," "Truth Through Activity," "The Tragedy of the Second Chance."

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Keegan, director of Catholic charities in New York and president of the conference; Major George H. Marshall, of the Salvation Army in Baltimore; Dr. W. L. Darby of the Washington, D. C., church federation, and Bishop F. J. McConnell of New York. Bishop McConnell, speaking on immigration policy, declared himself against the Starnes-Reynolds deportation bill. One thing that interested him in the bill, he said, was that under its provisions an alien could be deported for being an anarchist or a communist. "We are a weak lot if 26,000 communists in a country of 126 million people can create a tremendous uproar," he said. "Democracy has got to meet the challenge of communism; it has got to listen to the communist and refute him."

Methodist Protestant Leaders Vote for Union

The general conference of the Methodist Protestant church, in session at High Point, N. C., late in May, formally approved the plan of union submitted by the commissions on interdenominational relation and church union of the three main branches of American Methodism. The conference also recommended that negotiations toward union with the Primitive Methodist church be continued.

Ministers Institute at Atlanta University

Atlanta university, in cooperation with Morehouse college, Gammon seminary, Spelman college, and other schools will hold a four weeks' ministers' institute from June 16 to July 10 as part of the university's summer school. Courses designed to meet the needs of pastors and religious workers are offered in the fields of Bible study, sermon building, religious education, rural church problems, etc.

Plan Whitman-Spalding Centennial Celebration

The celebration of the Whitman-Spalding centennial will soon be in full swing. Central New York, from which the Whitmans and Spaldings set forth on their journey westward, will commemorate the event this month, the celebration centering around Rushville and Prattsburg, home churches of these two families. After this there will be celebrations at various localities along the trail which the pioneer missionaries followed. At Walla Walla, Wash., a four-day celebration will be held Aug. 13-16, including a historical pageant with a cast and chorus of 1500. A permanent memorial will be provided by a reconstruction of the Whitman mission at Waiilatpu, the original site six miles from the city of Walla Walla. These pioneers were appointed missionaries to the Pacific northwest by the American board of commissioners for foreign missions, which at that time served both the Congregational and Presbyterian churches.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Bullets and Ballots

(Robinson, Bogart, Blondell) (1st Nat) Thrilling portrayal of struggle of law-and-order vs. organized rackets, with sympathy wholly with heroic little "copper" who dies in victory. Racketeer profits made glamorous, but total effect good. Robinson notable.

For A and Y: Excellent of kind. For C: Doubtful.

Dancing Pirate

(Charles Collins, Steffi Duna) (Pioneer) Light, but long, musical romance of 1820 London and California, notable for Robert Edmond Jones' technicolor, charming music, and Collins' superb dancing. Whimsical mixture of romance, adventure and costume melodrama in merry vein.

For A: Enjoyable. For Y: Very good. For C: Good.

Florida Special

(Sally Eilers, Kent Taylor) (Para) Romantic mystery melodrama. Cross country train is setting for fast-moving, at times confusing murder mystery, with plots and counterplots by assorted travelers aboard. Jack Oakie's clowning an added "feature."

For A: Hardly. For Y: Perhaps. For C: Doubtful interest.

Forgotten Faces

(Herbert Marshall, G. Michael) (Para) Tense, grim drama made convincing by fine acting and direction. Rich gambling-house owner, devoted husband and father, kills wanton wife's lover, places baby with foster-parents, and to prison. Later, dies to save daughter from mother's blackmailing.

For A: Fine of kind. For Y: Too strong. For C: No.

House of a Thousand Candles

(Holmes, Pichel, Mae Clarke) (Republic) Old Nicholson international-espionage yarn modernized with microphones and motors, but overcomplicated plot, labored dialogue, stilted acting and uninspired direction make it a mediocre thriller.

For A: Weak. For Y: Hardly. For C: No.

The King Steps Out

(Grace Moore, Franchot Tone) (Columbia) Light, pleasing romance, charming in Viennese settings and simple melodies. Grace Moore surprisingly vivacious as capricious princess masquerading as seamstress, winning love of young emperor. A bit loud at times with too much Herman Bing.

For A: Pleasant. For Y: Good. For C: If it interests.

Private Number

(L. Young, R. Taylor) (Fox) Sensitive heroine, in need, becomes servant in wealthy home. Sincere love affair with son ends in secret marriage. Lascivious butler causes misunderstandings, artificially prolonged to happy ending for hero, heroine and baby.

For A: Fair. For Y: Doubtful. For C: No.

Sons o' Guns

(Joe E. Brown, Eric Blore) (Warner) Good-natured, guileless hero "dislikes no one," sees no sense in war, but crazy misadventures get him in, lead to endless troubles, and finally to his friendly capture of machine-gun nest. Diverting absurdity and wholesome laugh at war.

For A: Amusing. For Y: Amusing. For C: Amusing.

Best Recent Films for Family:

Little Lord Fauntleroy	Rhodes, the Diamond Master
Captain January	Show Boat
Mr. Deeds Goes to Town	Boulder Dam

Films of Special Interest for Adults:

The Great Ziegfeld	Things to Come
The Moon's Our Home	Under Two Flags
The Ex-Mrs. Bradford	Unguarded Hour

BOOKS RECEIVED

What Religion Does to Men, by Harold Elliott Nicely. (Monthly Pulpit) Harpers, $1.00.

The Quest for Holiness, by Adolph Koberle. Translated by John C. Mattes. Harpers, $2.50.

Social Work as a Profession, by Esther Lucile Brown. Russell Sage Foundation, 75 cents.

On the Rim of the Abyss, by James T. Shotwell. Macmillan, $3.00.

A Place in the Sun, by Grover Clark. Macmillan, $2.50.

The Commonwealth of Industry: The Separation of Industry and the State, by Benjamin A. Javits. Harpers, $3.00.

Hall Bedroom, Poems, by Herbert Bruncken. Walter Drey, New York, $1.50.

A Book of Personal Poems, compiled by William R. Bowlin. Albert Whitman & Co., Chicago, 75 cents.

You Wouldn't Believe It, by Arthur Goodrich. Appleton-Century, $2.00.

The Unveiling of Jesus Christ, by William R. Polhamus. Revell, $1.75.

The Illustration in Sermon, Address, Conversation and Teaching, by Lester B. Mathewson. Revell, $3.00.

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